

# The Baptist Record

"THY KINGDOM COME"

OLD SERIES, VOL. XXXIX.

JACKSON, MISSISSIPPI, SEPT. 6, 1917

NEW SERIES, VOL. XIX, NO. 36

A Mississippian, V. Robichand, of Ethel, is reported wounded in the Canadian army in France.

Mr. Stewart Gammill, of Pelahatchie, gave \$50 to purchase a graphophone for Chaplain Wall's evangelistic tent, and the boys are now listening to the music.

T. W. Bishop reports a good meeting at Newton church, five miles north of Delhi, La. Rev. W. L. Meadows assisted him. The Spirit of the Lord was present in power. Forty-four were added to the church, of whom twenty-one were baptized.

We are in receipt of a good deal of whiskey literature these days from the Hohenzollern-Hapsburg center in Cincinnati. It is evident that the devil is getting uneasy about his kingdom, too, and is going to put up a desperate fight. He is on the defensive and fighting for his life. A sample of this literature is a sheet with reprinted reports of arrests for whiskey selling in various dry states. One would think from this that it is a great comfort to the liquor dealers to see their henchmen getting into jail. We venture to say that the percentage of arrests made for selling liquor are smaller since the bone-dry law went into effect than ever before in the United States. But here is hoping that all may be brought in.

A site has been secured in the city of Washington for a memorial Baptist church and statue of Roger Williams. It is said to be as good as any in the city and ample for the purpose. It is desired to have all the Baptists in America represented in the building by their gifts. We are in receipt of an appeal for co-operation signed by B. D. Gray, E. W. Hunt and J. J. Darlington.

Pastor E. J. Caswell returns to West Point after a pleasant vacation spent on the coast and with friends in Kentucky. He is expecting the best year ever in his field.

The Federal Government has sent to Dr. La Prince a health expert to see to the cleaning up of Jackson and put it in the best sanitary condition on account of the presence of nearly six thousand soldiers here. We welcome his presence and wish he would stay. Jackson ought to be a model of cleanness and health.

The "People's Council," a treasonable organization of pro-German pacifists, is like Noah's dove—there is no place for it to rest its feet. Every place where they propose to meet says "Move on!"

It was surprising to see in The Standard, of Chicago, the statement that the soothsayers of Samuel's day found the lost asses of Saul. The Bible tells us that Samuel himself located them for the young man.

A commission to revise the constitution of the republic of Uruguay has inserted an article providing for the separation of church and state, and the confiscation of church property. It will have to go to Congress for final action.

The professors at Mississippi College are gathering and making ready for the opening on the eleventh. Dr. Provine has been busy as usual through the summer. Dr. Aven has generally filled somebody's pulpit on Sunday and helped in one meeting. Dr. Patterson has been busy in meetings. Prof. Eager has made a visit to his daughter and new grandson at Arkadelphia. Prof. Steele has spent a while at the University of Indiana and married a wife. Prof. Sharp has made a good garden. Prof. Latimer has been laying by in store for the winter siege. Prof. Nelson spent a while at the University of Chicago and has for the past two weeks been hunting for students. Prof. Wallace has had a good summer's rest. Profs. Taylor, Lemon and Weathersby will not be back the coming session.

To refuse all courteous attention is churlish; to accept all is vulgar.—Standard.

Dr. L. R. Scarborough, assisted by Singer I. E. Reynolds and wife, are this week in a great tent meeting with Pastor Roper at Kosciusko. We hope to be able to report the results later.

Bethesda church, Hinds county, has just enjoyed a good meeting, the pastor, G. H. Suttle, of Clinton, preaching and the Wallace Trio led the music. It was a spiritual uplift to the community and the church members greatly helped. Eleven were baptized.

An ordination out of the ordinary was conducted at Clinton the night of August 30th. Lieutenant Andy Tate had been examined by Revs. Zeno Wall, J. R. Hitt and J. C. Richardson, who recommended him to the church for ordination. The church voted its approval and on the campus in front of the chapel with a large congregation present, Pastor Wall preached the sermon, P. I. Lipsey delivered the Bible and W. A. McComb led the prayer. Brother Wall was dressed in the uniform of chaplain, Brother Tate of first lieutenant, Brother Winston Borum, second lieutenant, and Brother Richardson being also a member of Battery E. After the service, there was a concert by the regimental band, refreshments were served, and farewell speeches made as the battery left the next morning for Camp Jackson. Brother Tate's father and mother live in Clinton.

Rev. J. E. Wills assisted in three meetings in Smith county at Pleasant Hill, White Oak and Raleigh. There were eighteen baptisms and fine interest among the young men. He is himself spiritually lifted up and his health has not suffered by the work.

Pastor W. I. Allen resigns Second church, Columbus, effective November first. There is plenty of room in Mississippi and we hope the brethren may soon have him down at work in another good field.

A friend proposes to give to the Baptist Hospital in Jackson \$1,000 if those who have made subscriptions to the building fund will pay the amounts due. Here are four good reasons for prompt payment: It is the payment of an honest obligation; it will minister to suffering; it will help the trustees to meet their obligations to bond holders, and it will secure an extra \$1,000 which is now greatly needed.

Rev. Hendon M. Harris, for seven years a missionary in China, is with his wife and children on a visit to his relatives in Jackson. It is good to see him looking so energetic and enthusiastic about his work. He will remain for a year or more in America for rest and some special work at the University of Chicago. On last Sunday morning he preached at Clinton and on Sunday night spoke of his work in China.

Brother J. L. Taylor, of Gulfport, writes that the Gulf Coast Association meets on the 13th, not on the 11th.

## TO MY SON

An anonymous poem by an American whose boy has recently left Chicago with his regiment

My son, at last the fateful day has come  
For us to part. The hours have nearly run.  
May God return you safe to land and home;  
Yet, what God wills, so may His will be done.

Draw tight the belt about your slender frame;  
Flash blue your eyes! Hold high your proud young head!  
Today you march in Liberty's fair name  
To save the line enriched by France's dead!

I would not it were otherwise! And yet  
'Tis hard to speed your marching forth, my son!  
'Tis doubly hard to live without regret  
For love unsaid, and kindnesses undone.

But would the chance were mine with you to stand  
Upon those shores and see our flag unfurled!  
To fight on France's brave, unconquered land  
With Liberty's great sword for all the world!

Oh, son! my son! God keep you safe and free—  
Our flag and you? But if the hour must come  
To choose at last 'twixt self and liberty—  
We'll close our eyes! So let God's will be done!

—The Standard.

An interesting discussion pro and con is in the Biblical Recorder as to the propriety of Baptists doing their work in the army camps through the agency and under the direction of the Y. M. C. A. It is a difficult problem to solve and we fancy one that gives not only the Baptists but the government some concern to, manage. Some brethren are saying that it is either to do it through the Y. M. C. A. or not to be able to do it at all. But somehow the Catholics have been permitted to do their work through their own religious organization, the Knights of Columbus. Here is the wisdom and the patience of the saints.

One exchange more than intimates that some people are undertaking to establish churches of their own denomination under the misleading title of "community" churches. Things are not always what they seem. It would be impossible for the genuine article of Baptist to be mixed up in it.



# LETTERS TO A SOLDIER AT THE FRONT IN 1862.

J. F. Love, Cor. Sec'y.

The following letters, written by Dr. James B. Taylor, corresponding secretary of the Foreign Mission Board, tell a beautiful story and have an important lesson for us at this time.

Dr. Taylor was the first corresponding secretary of the Foreign Mission Board. Mr. John W. Nunnally, to whom the letters were addressed, was a soldier in the Confederate Army. A kinswoman of Mr. Nunnally gives me the privilege of using these letters.

I quote from a note which accompanies the letters:

"Mr. Nunnally was a graduate of Richmond College and a devout Christian. The year before he was killed in the battle of Seven Pines, he wrote in his diary, 'I know whom I have believed and am persuaded that He is able to keep that which I have committed unto Him against that day.'"

Dr. Taylor's letters were written by his own hand, and the economy of his administration is suggested by the fact that in order to save every penny during those trying war-times, he opened the envelope which Mr. Nunnally had used, turned it wrong side out, pasted it up again, and returned it to the writer with his acknowledgment of the contribution, thus making one envelope perform the duty of two.

Richmond, Va., Jan. 14, 1862.

"Dear Brother Nunnally:

"Your favor addressed to my son-in-law, A. E. Dickinson, has just come to hand. He has gone to the South to plead the cause of colportage. The five dollars you have been kind enough to send has been entered upon his cash book, and God, I trust, will make the donation effective for good in His cause. We hear of many instances of conversion in the army. The Lord be thanked.

It will gratify you to know that God is prospering our mission work among the heathen, and we are straining every nerve to prevent the recall of our brethren for want of support. The Lord will provide. His people will not let the missionaries suffer.

Yours fraternally,

(Signed) JAS. B. TAYLOR."

Richmond, Va., Jan. 23, 1862.

"Jno. W. Nunnally, Esq.,

"Jamestown, Va.

"My Dear Brother:

"Thank you for the contribution of five dollars contained in yours of the 19th just received. It indicates a spirit of devotion to the cause of Jesus, as well as the cause of your country. The Lord, I trust, will preserve your life amid all the exposures of the camp, and permit you long to labor in His cause.

"We shall be happy to hear from you at any time.

"Yours affectionately,

(Signed) "JAS. B. TAYLOR,

"Cor. Sec'y."

These letters will recall to the mind of many readers the famous letter of Stonewall Jackson, which he wrote from the front

to his church in Lexington, Va., enclosing his missionary offering.

A few weeks ago the writer received from the soldier-camp at San Antonio, Texas, the contribution of a young man in service there. This young man, I am informed, has been a Christian but a short while, but he has caught the missionary spirit. There are many Christian young men in our army and navy. May the Lord keep them strong in their Christian trust and shield them from every danger!

## THE RESPONSE OF AMERICAN BAPTISTS TO THE BAPTISTS OF GREAT BRITAIN AND IRELAND.

On behalf of American Baptists, millions strong, we greet you as our comrades in the common Baptist faith and fellowship, in Christian union and in universal human service. We salute you as our fellow-soldiers in the noblest cause any one in this generation has been permitted to espouse.

Your great message awakens in our hearts the deepest feelings of love and fellowship. We thank God for you all; for what you are; for the faith that is in you; for the work of your hands, especially during these last three testing years. You have presented your bodies a living sacrifice. You have poured out untold treasures. You have stood firm in the faith in order that justice and true righteousness might not be swept off the face of the earth. You have stood and are standing for the best things of civilization. You are standing for what we stand for—the Divine right of all people to rule themselves, and against that exhibition of spiritual wickedness in high places that would overwhelm humanity by military force in the interest of colossal pride and arrogance. American Baptists profoundly appreciate the heroism you have displayed and are displaying for the common rights of humanity.

Your statesmanlike presentation of the part you have been forced to take in this, the greatest crisis of the world's history, and your splendid marshalling of the facts in the situation, appeal alike to our love of the truth and our sense of justice. We recognize the historical accuracy of the statements set forth, the cogency of the arguments drawn from these facts, the Scriptural foundations upon which you rest, and the brotherly frankness which characterizes your utterances. In all these things we are with you, heart and mind. Your noble address has made a profound impression upon your brothers this side the sea.

All Baptists are instinctively for human rights, both in religion and in civil government. They can not be otherwise. Their deepest convictions force them, in every conflict between autoeracy and democracy, to the side of the rights of the common man. Bred in the school of Christ, we can not be other than what we are—the friends of human rights the world around.

Remote from the field of carnage, and from the infancy of our nation taught to avoid entangling alliances, America did not at once realize the tremendous issues involv-

ed in the Titanic struggle, but our sympathies were, from the start, with you. Time, public discussion, and most of all the arrogance of Kaiser and Prussian militarism, with their atrocious methods, have fully convinced the American people of what is involved. Public opinion with us now is well seasoned. A solemn conviction has taken hold of our people and our country is swinging into battle line for the rights of humanity, one hundred million strong, and with unmatched resources. We are coming to see the battle through to the right conclusion. We now recognize the situation. Germany has thought herself out of harmony with the common moralities of civilization. Treaties, the most sacred and solemn, are only "scraps of paper." The rape of Belgium, the brutal treatment of her civil population, especially women, are evidence of an educated barbarism. These things strongly turn the heart of America toward you and your allies.

But another link in the bond of fellowship between us was forged by the unwarrantable sinking of merchant ships on the high seas, with the destruction of American lives. Hundreds of innocent men, women and children, all peaceful citizens, acting clearly within their rights, went down in death by the wicked and wanton torpedoing of the *Lusitania*. Our people were greatly aroused by this atrocity, and turned more and more to you, as we then saw that German ruthlessness is the enemy of all humanity.

Our government strove by every honorable means to avoid spreading the great conflagration to these shores, but after the most patient forbearance on the part of our President that the pages of history can disclose, with our country united, as it could not have been at an earlier stage of the conflict, we took our proper place by your side. We are prepared to devote all that we have and are to the mighty issues so nobly set forth by President Wilson in his message to Congress, announcing a state of war existing between us and Germany. America has come to a new day of consecration, a day when the whole people give themselves up to the task of delivering the world from the rule of autoeracy, supported by sheer military force. Germany's policy of frightfulness, on land and sea, with utter disregard of all human considerations (not to mention Christian obligations); her practices in exalting an autocratic government and a military despotism above all human rights, force us as they force you to use every power God has given us to thwart her purpose, break her power and bring the German people back to their inherent nobility, that they may unite their great powers with ours in the reconstruction of the social order of the world on principles of brotherliness and righteousness. Like you, we abhor war, and hold that it can now only be justified to avert the great evils which threaten everything good through the triumph of militarism over the common rights of humanity.

If there is one thing more than another that gives certainty to our convictions concerning the necessity for a complete victory over the ruling powers of Germany, it is the



frank, bold, emphatic and repeated justification of their deeds in words, which are more damning, more self-convicting than their brutal deeds. And this awful testimony is repeated and persistently vouched for in the statements of Germany's officials of state—her military orders, her poets, preachers and head professors in her great universities leaving no doubt that Germany has assumed an attitude of superiority to all the world beside, and worse, an indifference to the ordinary laws of morality. We do not believe that this attitude of mind is native to the German people. It has been superimposed upon them by a system of education well thought out and deftly planned by autocracy, in order to use the highly developed powers of the German Empire to enslave the rest of the world. This has been carried so far in the teaching and thinking of the ruling classes of Germany, that the powers of state need not be subjected to the moral law or to the restraints of religious feeling. This leaves no common ground for the rest of the world to stand on with Germany as now constituted.

The imperial government, centering in the Kaiser, is held to be above law, and the Kaiser himself as the instrument of Deity to enforce German Kultur on the world. We do not assume a wide divergence between the German people and their government up to the present time. We believe that the German people and their government have been singularly united under the aegis of this theory of the domination of state, but we confidently trust that the day of disillusionment is at hand. Already there are many signs of the awakening of the German people and we think the logic of coming events will complete their disillusionment, bringing them to sane and sound principles of morality in government.

Neither are we so blind as to think the logic of coming events will not, also, teach us and our allies some invaluable lessons. We look confidently forward to the end of the struggle, whether it be long or short. We expect the right to prevail. We expect the German people to be disillusioned. We do not doubt that the central powers will be compelled to readjust their theories of government, their combinations and everything governmental to sounder principles. We expect all the nations now engaged, when the struggle is over, to take up the problems of political, social and industrial life in a new spirit. The social life of the world will be made over, and our international relationships be vastly improved. This is our confident belief, and to the task of national and international reorganization we stand committed without reserve, on the basic principles of equal and just laws for all.

In the light of our Baptist principles and our Christian profession, we shall welcome all righteous changes. We not only want the world made safe for democracy, but we want a great deal more democracy in the world. We not only want to do away with anarchy in international relations, but we also want to do away with anarchy in industrial and commercial relations. As American Baptists, we desire to work hand

in hand with you through this great crisis in spreading throughout the world the principles so dear to us. We believe in soul liberty. We believe in civil liberty. We believe in the rights of the common man. We want to give these principles to every one, everywhere, and to give them a proper application, so as to cover every race and creed, all classes and parties, every state and nation. We yearn for the time when the German people will be free to lend their great talents to the world's emancipation and betterment. We recognize their remarkable achievements in many fields of effort closely related to our cherished aims, and we will eagerly join hands and hearts with them in a common warfare against poverty and disease, and against injustice of every sort.

Still further, we hope and pray that all of this destruction of life and property may result in the creation of conditions which will forever make impossible any repetition of such a gigantic conflict, and will gradually, through the lapse of years, teach all nations and all men that the use of violence is the most inhuman, most wasteful and most stupid way to settle any real issue.

Let us hope that the border line between Canada and the United States, which has been unfortified on either side for one hundred years, is a prophecy of a day soon to dawn, when all nations shall live with one another as neighbors and friends. To this noble ideal we would consecrate our highest efforts.

Beloved brethren, our hearts go out to you in Christian love and fellowship. Your burdens are our burdens; your wounds are our wounds. This has been so in feeling, and is now so in fact. May the God of righteousness and peace sustain and fortify you and us through every trial and hardship. May we be yoked together to accomplish all things that are dear to the heart of Christ until Jesus is recognized by all men and Master and Lord, and the world is free from oppression and strife.

With love and respect, with sincere admiration and strong confidence, we are,

Sincerely, your brothers in Christ,  
(Signed) J. B. Gambrell, President Southern Baptist Convention, Dallas, Texas, U. S. A.; George W. Coleman, President Northern Baptist Convention, Boston, Massachusetts, U. S. A.

#### "WHAT CAN WE DO FOR THE SOLDIERS?"

By the Rev. Roy B. Guild.

No question has been asked with greater frequency and greater earnestness during the past few months than this one.

The answers have been as varied as are the needs of men and again and again the churches near the training and mobilization camps have been urged to minister to the desires of the men for wholesome social fellowship.

The soldiers are taken to the churches for Sunday services and home parties. The old fashioned "Church Social" has been the means of practicing the gospel of good cheer.

The women of the churches have taken their "socials" out to the Y. M. C. A. huts. Church dinners have been enthusiastically patronized. Companionship is a fine Christian ministry thoroughly appreciated.

But has it ever occurred to you that what is good for the soldier boys in the training camp is equally good for the folks at home? The strenuous, stirring life of the camp keeps mind and heart occupied. Not so with the father and mother, wife or sweetheart left behind. The quieter the community the greater will be the sense of loneliness.

"What shall we do for the home folks?"

This question should be answered in every community. The old-fashioned church social that brings the whole community together should be revived where it has fallen into oblivion. The nation has its committee on camp activities to keep the soldiers in good spirits. Every community that has sent its quota to the army needs its "Committee on Community Activities."

Community singing by the soldiers has become most popular. It is soul stirring to hear five thousand men sing.

What community will not meet its problems and bear its heartaches better if it sings

"Pack up your troubles  
In your old kit bag  
And smile, smile, smile."

One who has had much experience in work with soldiers advised that the churches near the cantonments plan on Sunday evenings to have, besides the other services, one great meeting where the soldiers can do most of the singing. That advice is good for every village and city in America.

This will be a winter when all will need the ministry of human sociability. On Sunday evening community song services will furnish this.

The churches and the Young Men's Christian Associations can furnish entertainment, which will meet the needs of the anxious and burdened hearts and which will prepare for the terrible shocks that must come to so many, better than can the usual entertainment furnished through promoters of commercialized amusements.

How wonderfully the communities have rallied for Red Cross and relief work. It affords some diversion. Yet as the wife winds the bandage, as the mother knits the sock, as the father saves for each contribution to the hospital unit, there is back in the mind of each a longing for the boys in the trenches.

The cheer of Christian song, the pleasure of well planned social fellowship, such as Jesus gave to those with whom He mingled, is the best antidote for haunting fears and loneliness.

While we plan for the soldiers at the front let us not forget those still in our midst.

In the new State Industrial School at Columbia there are to be 66 buildings, 40 of them cottages. Already two buildings have been contracted for "with room for 40 or 50 boys or girls."



# The Baptist Record

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## EDITORIAL.

### MISSISSIPPI BAPTIST HOSPITAL.

The bookkeeper at the hospital in Jackson has prepared a statement which furnishes information to the public which will be specially appreciated by all who have shown an interest in its work in the past and can be used by those making reports at the associations. There are some items in it to which we wish to call particular attention. You will notice that the number of charity patients is almost equal to the number of pay patients. This indicates the generous measure of philanthropic work which the institution has done in the past ten months. It is not probable that any other institution in the country has done an equal proportion of charity work. And it is certain that this hospital cannot continue to do so unless there is a special fund provided for the purpose. Already, as can be seen from the report, a considerable debt has been accumulated on the operating account. That is the expense of running the hospital has been much more than its income from patients and from gifts. They are anxious to do all the charity work possible, but to increase the debt means to put the hospital out of business.

Notice also the small percentage of deaths, less than three per cent. Doctors say that is a marvelous record. As a rule, only very sick people go to a hospital. Of the medical cases, only two died; of the surgical cases only thirteen. This indicates good attention from doctors and nurses and the favor of our God.

It will be seen that the hospital now owes for building, \$20,000 in bonds and for equipment, \$5,000 a note by the trustees. It is hoped that a man may be soon put in the field to raise this with the interest on the whole and the money necessary to pay the debt on running expenses, accumulated by doing an excess of charity work.

### THE STATUTES OF MORTMAIN.

In this week's Record will be found the letter of Hon. J. F. Dean, of Senatobia, a prominent lawyer and Baptist and a man whom we very highly esteem, expressing clear views on the above subject, and giving

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Thursday, September 6, 1917.

his reasons therefor, from which the editor in all proper respect wishes to express a different opinion and present his reasons for the same. We are glad to have opposing views on matters of concern to Baptists and all friends of the kingdom work presented in The Record, both for fairness and for the sake of quickening thought and helping all who are interested to come to their own conclusions with full light before them.

Brother Dean very truly says this provision of the constitution was aimed at Roman Catholics, whose clergy abused their office in seeking to secure money from their members who were dying. Now this very fact condemns it as un-American, undemocratic and contrary to the fundamental principles of the Baptist faith. It is class legislation, or legislation against a particular class of people and that, too, on religious grounds, which offends against the spirit of American institutions. It is true that no particular denomination is mentioned, but it is well known that a particular denomination is aimed at and legislated against. I have no sympathy with Romanism nor any of its methods; but here in the constitution of Mississippi we have adopted Rome's methods to combat the evils of Romanism — a case of "fighting the devil with fire," at which, as usual, he has proven superior to us and has triumphed.

Here is an example of his triumph, which shows that the law does not accomplish its purpose. A Catholic priest died in Jackson, a few years ago, leaving a will, as I have been informed, in which he bequeathed to the bishop of his diocese certain property with the desire probably only orally expressed that it should be devoted to the uses of his church. There was no failure to carry out the will nor effort to prevent its being carried into effect. Why? Simply because the Catholic relatives, even if they should not wish the will carried out, did not dare to interfere at the peril of their souls. They believed that the bishop would send them to purgatory for a sufficient period of time to make them thoroughly penitent. It does not prevent the Catholics willing their property to a benevolent or ecclesiastical institution.

On the other hand, it does prevent a Baptist, who has no such advantage or disadvantage, from willing his or her property as he or she pleases. A case in point, probably not unknown to Brother Dean: A widow without children, but with considerable property and a member of a Baptist church, was nearing the end of life. She was sister-in-law to a foreign missionary and was interested in that work. She had needed the income from her property while living, but before dying she willed it to a relative with the purpose that he should give it, when she was gone, to foreign missions. But according to the constitution of Mississippi, the will was set aside and other relatives secured the property. What a Baptist could not do, however, was accomplished by the Catholic. It doesn't pay to fight the devil with fire. If the law was intended to prevent the abuses of Catholics, it fails of its purpose.

That there are abuses possible in securing money by wills is not to be denied, but the

corrective or preventive is not in this provision of our constitution. We lay no claim to knowledge of law or how to make the laws, but it doesn't take a "Philadelphia lawyer" to see that a will could be made while the testator is in good health, to be effective only when made for a given time before death, that would make provision for benevolent work. As it is a man may will his property in Mississippi to any work of the devil he may have a mind to, but not to the work of the Lord.

Like Brother Dean, we think ordinarily it is better for a man to give what he can while he lives but there are conditions that change the appearance of things. Some men can by the use of their money produce more and give more to charity than if they should give the principal to charity. Their business ability makes the property of more worth, but when this is taken away the property itself may be given to charity. There are cases where a man has no family of his own to leave his property to, or there are cases in which his family may be perfectly willing for it to go to charity, being able to take care of themselves, but he is denied the privilege of willing it when he no longer needs it. We have yet to hear of a "skinflint" who held on to his property till death, then, wishing to purchase salvation at the expense of his wife and children, bequeathing it to benevolence. They are not the sort that give it even in the hour of death.

### NON-RESISTANCE AGAIN.

There is a pleasure in discussing a question with one like Brother Boyce Taylor, editor of News and Truths, even when you differ with him, for he is straight-forward, open, sincere, believing what he says and saying what he believes. But even so good a man may have his head so full of an idea as to leave no room for question or consideration of the grounds on which it is based or the consequences that follow from it. Like Paul in his attitude to the Galatians, "I could wish to be present with you now; for I am perplexed about you."

We can but wonder if Brother Taylor and others who hold similar views as pacifists are willing to adopt and practice and preach the doctrine of non-resistance without limitations. Are they ready to accept it as the rule of faith and practice for society, or state or national government? Is nobody but God to visit punishment on the wrong-doer? Or is nobody to represent God and act as His minister of punishment for crime? If there is no earthly agency for the suppression of criminals, then we have no use for policemen, or sheriffs, or magistrates, or judges, or courthouses, or jails, or penitentiaries; no use for any penal agency but hell, and great need for that to be enlarged. The doctrine of non-resistance without the limitations of common sense, common necessity and other teachings of the Bible, make a most impossible jungle of confusion. Then the Bible itself becomes a jumble of contradictions and the magistrate bears the sword in vain and forever ceases to be a terror to evildoers, contradicting the inspired word. If there is



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anything plain in the word of God it is the approval of civil authority and its duty to punish and suppress crime, as the instrument of God. Nobody but criminals and dreaming idealists can for a moment approve of the doctrine of non-resistance to evil with any such applications and without limitations. And we do not class Brother Taylor with any of them. He loves righteousness and hates iniquity and has a practical way in general of showing it.

If the doctrine of non-resistance has limitations, it is well for us to see where the line is drawn and what the doctrine is and what it really teaches. People are sometimes swept off their feet and carried far from accurate thought and interpretation by a sudden gust of wind. For example, we recently talked with a lady whose husband had been drawn for the army. She had suddenly become convinced that it was a sin to kill—anything or anybody; to hang a murderer or to kill a chicken was murder in cold blood. Of course she was wrought up. But anybody with his feet on terra firma and his head unswathed in clouds knows that there are limitations to the doctrine of non-resistance and conditions when it is not only permissible to punish wrong-doing, but a grave sin not to do it. Not to do it is not only to be unmanly but unlike God and untrue to God, who prescribed in his unchangeable law punishment for civil offenses. It is plain to anybody who reads the words of Jesus that when He said, "resist not the evil man," He was condemning the personal resentment and the spirit of retaliation which seeks to inflict suffering in anger for injury that has been done to us as individuals. It is on this idea that our civil laws are based and the right of punishment is taken out of the hands of the person injured and belongs to the State. The criminal is not tried for an offense against Mr. Smith, but against the peace and dignity of the State. It is not only permissible for the State to punish criminal assault, but its duty to do so. It is recreant to duty and ceases to have any reason for existence if it fails to do it. The only alternative to law is anarchy. We support the State in punishing crime, not because we have to but because the state is right and not to support it is to be in partnership with crime. The argument of Brother Taylor that the weapons of our warfare are not carnal but spiritual, is to abuse the words of the Bible and put them to mean something which they were never intended to teach. It is true of the churches and the ministry of the gospel that the weapons of our warfare are not carnal, but it is not true of the state. Its weapons are distinctly carnal and not spiritual and we have a relationship to the state as parts of it. Paul appealed to Caesar and stood trial before him as a Roman citizen.

The objection that Brother Taylor makes to our statement that non-resistance is for individuals and not for nations is specious but not convincing. There is no double standard of righteousness for men and for nations, just as there is no double standard of morals for men and women. But there are certain duties which men should perform which it

is a sin for a woman to do. It is a man's duty to preach and therefore it is not allowed to women, but a sin for them to do it. So it is the business of the state to punish wrong and therefore it is not the business of an individual but a sin. Now the state acts through its properly constituted officials. It is the business of the nation to uphold law and righteousness. If it does not it has no reason for existence. We are not fighting for our rights, though it might be proper to do that, but we are doing better than that, we are fighting for the right.

Brother Taylor admits our whole contention when he says that Germany violated international law and should be punished by an international court. But there is no international court and the only recognized method of punishment is for the nation as the properly organized government, according to the constitution and the never disputed right of nations to proceed to correct the wrong. This is no mob, unless the small coterie of windjammers and willful men in Congress are a mob. It is the orderly procedure of a nation without hatred, or malice, or anger, but in righteous indignation, fulfilling its duty to its own citizens and to the world which is threatened in all its interests by a group of murderous madmen who have gotten possession of a nation and are using all the instruments which diabolical genius inspires for the murder of innocent men, women and children, the violation of the laws of God and common decency, even utilizing the flesh of their own dead and prostituting the flesh of their own women to perpetuate themselves in authority. If ever there was a time to fight this is the time. If ever it was a shame to refuse, this is the time.

STATEMENT OF BAPTIST HOSPITAL  
FOR TEN MONTHS.

Total number patients, 511; number surgical, 278 (13 deaths); number medical, 233 (2 deaths); total deaths, 15; mortality rate, .029%; total number patients full charity, 93; total number part charity, 119; a number will probably have to be passed to charity, on account of crop failures, 38; total, 250; total number pay patients 261. Of these charity patients there were 74 children, 6 old people and 13 adults who were cured and made able to support themselves and help others. The total amount in dollars and cents of charity work amounted to \$2,182.29.

	Income from Patients.	Collections from Patients.	Other Sources.
Nov. ....	\$1,721.14	\$1,606.13	\$54.50
Dec. ....	1,707.55	1,564.43	41.00
Jan. ....	1,283.96	1,402.56	42.02
Feb. ....	1,593.35	1,516.11	93.15
Mar. ....	1,076.78	955.46	59.35
April ....	1,723.09	1,579.00	75.80
May ....	1,653.19	1,711.58	97.00
June ....	1,710.61	1,187.31	82.00
July ....	2,540.00	1,789.92	80.50

Aug. ....	1,432.07	1,841.98	76.50
Totals ...	\$16,441.74	\$15,154.48	\$701.82
		701.82	

Total collections .....\$15,856.30  
Kate McWillie Powers Memorial Fund provides for \$400 of the above amount. The other outside collections come from board collected from transients and the sale of gauze, refunds on books purchased for the nurses.

Donations to building fund from all sources amount to \$142.99. This was used to help pay the interest on the \$5,000 note at the bank; the balance of \$57.01 was paid out of the operating account.

Amount of collections from notes since Mr. Gillon's time expired on Feb. 1st, 1917, \$1,060.19. Amount in the bank now from these collections, \$340.73. From collections made by Dr. Gillon during his term there were \$5,000.00 in bonds retired January 1st. Interest paid on bonds, \$750.00. Interest paid on bonds out of \$1,060.19 above on July 1st, \$600.00.

Interest paid note out of \$1,060.19 above on July 1st .....\$ 142.99  
Interest paid note out of operating account on July 1st ..... 57.01

Total .....\$ 200.00  
Total amount bonds still due, with semi-annual interest \$20,000.00. One note for \$5,000.00.  
Total amount of past due collateral notes as per list .....\$16,383.70  
Total amount for 1917 due ..... 9,010.50  
Total amount for 1918 and later... 2,864.50

Total collateral notes .....\$28,258.70  
So-called new money ..... 1,840.00  
Less renewals ..... 1,082.50  
Total amount operating account delinquent up to August 1st, \$1,268.84. August bills will probably amount to between \$500.00 and \$600.00. Amount cash on hand operating account, September 1st, \$365.28.

Secretary C. T. Ball, of Fort Worth, Texas, has just issued a small booklet regarding the Baptist Student Missionary Movement, which can be had of him, P. O. Box 995.

Dr. J. W. Porter, of Lexington, Ky., helped in a meeting at Lambert, with Pastor J. A. Ousley last week. His mother and sister live at Lula, so the Delta rightfully claims some of his time.

Brother C. Cleveland Kiser, who has been supplying Capitol avenue church in Atlanta, returned last week to Aberdeen. He received a warm welcome, met at the train, served with a good supper, and found the home well aired and the pantry well stocked.

The booklet by T. T. Martin on "The New Testament Church" is already in good demand. The Sunday School Board has just issued a pamphlet called "Southern Baptists in Kingdom Work," prepared by Drs. W. O. Carver and W. D. Powell. It is intended for an outline course of study in the various Baptist assemblies, and shows how Southern Baptists are doing their mission work. It is simple and sufficiently comprehensive to give a good idea of our plans of mission work though needing to be supplemented in each state by some statement of its state organization. It may be had of Dr. J. B. Lawrence, of Jackson.



### Education Commission

The Commission has unanimously elected Rev. R. B. Gunter as executive secretary, and he has accepted, to begin active work October first. We believe that Mississippi Baptists are fortunate in securing the services of one so well qualified for service in this important field and we bespeak for him a cordial and sincere response among our people, in both the churches and associations.

Brother Gunter understands the fundamentals of Christian education, and as a graduate of Mississippi College, and the Southern Baptist Theological Seminary, he is thoroughly familiar with the aim, the purpose and the ideal of the Christian college. He possesses the educational ideal and is capacitated, in an unusual degree, to shape and direct the general educational policy of Mississippi Baptists.

The convention at Columbus in November last pledged our people to raise for Christian education this year the sum of \$25,000.00. And why not? Education and missions are coördinate, and we ought this current year to give as much for education, for teaching, as for missions. Of course the subscriptions already made to Woman's College, and Clarke Memorial College are to be paid in addition to this amount. Every individual and every church ought to arrange, before the convention meets, to make a contribution, and until October first, forward the same to Dr. J. B. Lawrence at Jackson. The money is needed and must be raised to discharge the obligations of the convention.

#### The Colleges.

I want in this connection to urge the young men and women to attend college the coming session. College training is more important now than ever before. Every young man not actually called to the colors cannot respond to the call of patriotism better than by attending college this winter. Instead of there being a falling off, there ought to be a larger attendance at Mississippi College, Woman's College and Clarke Memorial College, than ever before. I feel sure that young women are going to college in larger numbers, but I understand there is a sentiment among some of our people to discourage the boys and young men from going to school and college. This sentiment, this idea, is utterly and absolutely erroneous, for the trained and educated mind will be better prepared to cope with the problems of war, and with the still greater problems of peace, following the war. If a young man is reasonably certain that he will be in the army next summer, he ought by all means to spend this winter in college. Our colleges are the greatest, and certainly the best, training camps in all the land. The man with a trained mind, the educated man, will stand a very much better chance to return from the scene of war than his more unfortunate comrade.

Let me sound a note of warning to parents. A great responsibility rests on you. Give your son a chance. Encourage him to go to college. Deny yourself, if need be, as

never before, that your son may go to college, for a year in a Christian college under Christian influence would be the best possible preparation for military life.

If any young man of college age has decided not to go to school this winter, let me urge that he change his plans and by all means enroll at the opening of college. The alumni of the colleges and the preachers can render a conspicuous service to the cause of Christian education by urging our young people to attend college this winter.

If the war is to go on, as it certainly will, see to it, fathers and mothers of Mississippi, that your boy has the training and preparation that can only be obtained in a Christian college.

Mississippi has abundant crops. There is plenty and prosperity in the land. We have been abundantly blessed this good year. If our prosperity is to count for humanity and righteousness, in war or peace, the young men and young women must be educated and educated aright, whatever else may happen.

Brother Gunter has an educational vision for Mississippi. Let each of us help him realize that vision.

W. M. WHITTINGTON.  
President Education Commission.

### The Budget Laymen Department N. T. TULL, Superintendent

#### IMPORTANT ANNOUNCEMENTS.

It is highly important that every association should publish in its minutes the Baptist Five-Year Program, together with the suggestions for carrying out the program, as requested in the last issue of The Record. Among the suggestions is provision for properly looking after the budget system among the churches. The budget system is the "how-to-do-it" of our whole Baptist program.

Let me urge and insist and exhort and persuade the pastors to begin early to prepare for putting on the budget for another year. You cannot do the thing in a day, or a week, or even a month, and do it right. When you investigate the matter thoroughly you may want to adopt the single budget system in detail as we are recommending it, but will find forsooth, that your deacons or treasurer have already ordered a stock of duplex envelopes, in order to get the discount. The single envelope is used with the single budget system.

Remember, we want to make the second Sunday in December our State-wide budget day, when the churches may all be prepared to conduct their every-member canvass. It will be a great day in the kingdom if the churches will coöperate in the plan. Before that date, however, it will be necessary to do a lot of preparatory work.

We want the full time pastors of every association to coöperate with the budget committee, to be appointed by each association,

in conducting a campaign of instruction among all the churches in their respective associations during the coming fall in the interest of the budget. It is absolutely necessary that we be able to count on the leading churches in each association, through their pastors and leading laymen, to get this important part of our State program in operation among all the churches. Will you help? Would appreciate a letter indicating your willingness to be used.

We are going to have a great laymen's conference at Brookhaven on the day preceding the Baptist State Convention this fall. Dr. J. T. Henderson, the general secretary of the laymen's work, has agreed to be present. Chairman Sweany will ask his executive committee to assist in advertising the meeting.

Mississippi needs 250 pastors who will volunteer to go here and there as they have opportunity, and preach on tithing. The Lord's work cannot be advanced according to His plan unless it is financed according to His plan. The people need to be taught on this subject. The responsibility is largely on the pastors. They have the pulpit. They have the ear of the people.

When the church carefully and prayerfully makes up and adopts a budget, it can then say to its members, "Bring ye the whole tithe into the storehouse," and can assure them that it will be distributed to every cause "according as every one has need." The budget plan opens the way for tithing.

### Food Conservation

#### DO YOU KNOW?

1. That the deciding factor in the war now is food for ourselves and our allies. They need 220,000,000 bushels of wheat. If we live as we ordinarily do we can send them 88,000,000 bushels. If we exercise care, we can aid 135,000,000 bushels to that and save the day.

2. That the supreme need of the hungry world is to be met, not by a reduction of needed food quantity but by a substitution of less used though equally valuable food materials.

3. That food saving in Europe is now proceeding by order of relentless authority, accompanied by much hardship. In our democracy it can be accomplished only through the willing coöperation of self-denying people anxious to feed nations now suffering the pangs of hunger.

4. That there are at least 20,000,000 kitchens in the United States, with 20,000,000 dining rooms, and that the avoidance of all waste in these kitchens and wise feeding at all these tables is as vital to victory as are ingenuity and vigilance in our munition factories.

5. It is estimated that the total consumption of flour in the United States, di-



vided by the number of people in the United States, would give an average of four and one-fourth pounds of flour per individual per week. If out of this there could be saved one-fourth of that amount then there would be set free over 125,000,000 bushels of wheat for our allies to mix into their already cheapened bread basis.

This amount of wheat represents 27,857,143 barrels of flour, or if we put it in terms of sacks of flour, it would be 111,428,572 sacks, each of which holds forty-eight pounds of flour.

If we think of it in terms of bread it means that each pound of flour thus set free would produce one large loaf of bread, weighing 20 ounces, which would represent at least twenty-one slices of bread.

Each one of us should find out how much wheat flour we use in our family per week, then plan to use one-fourth less, not by cutting down the bread supply, but by maintaining the bread supply through the use of one-fourth more of oatmeal, cornmeal, rye or barley in the breads used. In this way 5,460,000,000 large loaves of bread a year may be saved.

6. That we use for all purposes 120 pounds of fats per capita per year when 50 to 60 pounds answers all bodily needs and that a saving of one-third of an ounce of butter and other fats per day will mean 395,000 tons per year for our allies now suffering a fat famine.

7. That an ounce of sugar saved each day for one year will add 1,185,000 tons to our diminishing sugar supply. There is a world's shortage in sugar.

8. That there is a meat shortage in the world. There are 7,000,000 fewer beef cattle in this country than there were in 1890 and 38,000,000 more people. If everyone will save an ounce of meat daily we will save in one year an additional supply equalling 4,400,000 more cattle each dressed animal weighing 500 pounds. Remember! a relentless program of food conservation vitalized and sustained by motives that are both religious and humanitarian will bring to every church participating definite enriching spiritual results.

#### A LAWYER'S VIEW.

I have noticed frequent references in your paper and others about the Mississippi Statutes of Mortmain, whereby any one is prohibited from bequeathing his property, at his death, "to a Christian or benevolent purpose," as you express it in your issue of August 30th.

You ask why should a man be forbidden this?

It is a well known fact that the origin of such laws was caused by the Catholic clergy insisting on the dying man granting or giving all of his property to the "church" in order to get "absolution" and leaving his family without means of support.

This law was found to be of such benefit that it has been enacted into laws and has been incorporated into constitutions of many of the states as organic law.

There is no law against a man giving any

or all of his property, except his homestead, (the deed to which his wife has to attach her name), to any Christian, charitable or benevolent purpose, while he lives. The object of the law is to prevent an old "skin-flint" who holds on to his property, like grim death itself, while he lives and then in the hour of dissolution, when he can no longer use it, try to purchase salvation, at the expense of his wife and children, by giving away what he can no longer use and enjoy. He gives nothing. He is simply forcing others to give what he would not give while living, and no Christian institution needs that kind of money.

The law tries to inculcate the proper Christian spirit that a living giver is better than a dead giver.

Respectfully,

J. F. DEAN.

Senatobia, Miss.

#### TAKE HEED.

"Dr. Charles L. White, of the Home Mission Society: 'It is my conviction based on the experiences of service as executive secretary of the committee of twelve in the successful efforts to raise over \$280,000 to cover the combined debts of three societies and expenses of the campaign that the most effective method for securing money was by advertisements that appeared in our denominational papers. The stream of gifts always rose immediately after an appearance of our statement in these journals. Personal and circular letters accomplished much, but the advertisements in our religious weeklies produced wonderful effects. One of the surest ways to raise our missionary budget and to increase our giving in the near and long future is to devise some method for enlarging the subscription lists of our papers and increasing the number who are inspired by the weekly messages of our religious press. The person who will discover a way to double the subscription list of these papers will be a benefactor of the denomination.'"

#### A FRAGMENT FROM THE FRONT.

##### "Flowers of Forgetfulness."

Poppies are the flowers of forgetfulness—the flowers of sleep and pleasant dreamings. And they bloom luxuriantly on the French front. It is a mistake to suppose that the lads in France are in a state of constant distress and fear. There is the barbed wire, but it is often overgrown with poppies. There are, on the whole, no men so cheerful as the men at the front. They are simply full of laughter and good spirits. The joke does not need to be a good one to raise laughter. It is their compensation for the hardships and dangers they undergo. Even to the trenches, or to battle, they set off from their billets with shouting and laughter. Who else have such a right to laugh and be careless? Have they not offered their all—laying it upon the altar? Some at home are troubled at this laughter and fear their boys do not realize that they may suddenly be swept into eternity. But it is not so. There is hardly a boy ever goes into battle who does not beforehand give his mother's

address to a chum. They have seen and heard too much not to meditate seriously on the nearness and the meaning of death. Yet they set out to meet it laughing. And why not? Is God so very terrible? He is not some pitiless monster of righteousness! He is a Father! And may not a child rush into a father's room with shouting and laughter? I think our soldiers' laughter is due to a deeper faith than ours. They know the truth and the truth has made them free.

Whether we go to God laughing or trembling depends on our conception of God. If He is a slave-driver, we shall be beaten with many stripes for every offense; but if He is a Father He will know our frame and remember that we are dust. A father told me some years ago that he had been too stern with his children and they had become afraid of him and dared not laugh or be themselves in his presence. It was a great sorrow to him. He wanted to be a father and friend to them, but they could only think of him as a stern judge. Our soldiers do not go to death thinking of God as a Judge, but as a Father. They tell me that as they go over the parapet they "just trust in God and try to do their bit." They see the grave, but they also see the poppies of His planting. They feel that God will forget and forgive, like every true father. He may be more than a father, but He cannot be less. This conception of God is the soldier's wreathing of poppies over the barbed wire of suffering and death.

And is there no poppy of peace to allay the anxiety and heartache of our friends at home? "I wish," said a wife to her husband, as he returned to France, "I wish I could go to sleep and not wake again until this terrible war is over and you come back to me." The barbed wire of war lacerates her heart and the pain is well-nigh intolerable. Is there no heavenly poppy, no divine opium, for such suffering ones? There is. It is a poppy of Christ's planting. "I will not leave you comfortless, I will come to you. Peace I leave you. My peace I give unto you. Not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." A peace that transcends the understanding is given and it cannot be taken away. The soul can say, "What time I am afraid, I will trust in Thee." Nay, more, "I will trust and not be afraid." Though death strikes the loved one in the field, the bereaved soul is still unafraid, both for herself and for him. She finds the deeper peace that comes only to those who, at the call of the Highest, have sacrificed what they would like most to have kept. There comes the peace of Christ. Wars are made by men, but the Poppy of Peace is planted by God. The soldiers find it among the barbed wire; the mourners find it upon every grave. — Chaplain Tiplady, in the Methodist Recorder.

Major Workizer, U. S. A., who has had charge of the recruiting in Mississippi, has been elected military instructor in Millsaps College, and all young men who matriculate will be required to drill and study military tactics. That looks up to date.



### THE CHRISTIAN SCHOOL.

Here is the distinctive and unassailable claim of the Christian school. It is based upon the assumption that that original pattern of life is found in and interpreted by Jesus Christ, and that it can be plainly discerned and can exert its attractive and transforming power only under conditions that recognize and strongly emphasize the necessity of personal relations to God through him; in other words, under conditions that recognize and emphasize the essential importance of the spiritual side of life. That there may be moral education of the highest and most exalted character in secular institutions is freely conceded. But the spiritual is higher and deeper than the moral and for spiritual education the Christian school is necessary; the school where the viewpoint of teaching and learning is that of Jesus Christ and where the atmosphere is that of the kingdom of God. It is nonsense to say that the distinction is fanciful; that there is no religion in mathematics, that chemistry knows nothing of theology, and that astronomy is a subject for the exercise of reason and not of faith. At least mathematics may be so taught that the influence and example of the life of the teacher cannot be computed in the figures which enter into his problems, and the investigations of the chemist may be pursued in such a way as to indicate insight into the finer and the truer things hidden from the eyes of the mere wayfarer on the highroads of knowledge, while Young's assertion that "The undevout astronomer is mad," commends itself as indisputably true. There are teachers in our schools who have and who manifest such vivid sense of the spiritual in all the facts and phenomena included in their department of instruction that their classroom becomes a sanctuary. There are schools the very atmosphere of which is fragrant as with the breath of incense sprinkled upon holy altars. Not too many of such, are there—all too few! It should be our prayer and our purpose that there should be more. And to such schools Christian parents should send their children. The time may come—would that it were already come!—when the determining factor in a Christian home as to the place where the son or daughter shall be sent for an education will be not so much the name and fame of the institution, or the family traditions that have kept successive generations loyal to it, or its social prestige, or its athletic renown, or its convenience of access, as the influence which that particular school will be likely to have upon the spiritual life and development of that son or daughter. If there is anything of truth in what we profess to believe, any other course than this is illogical, unreasonable, criminal. We cannot afford for any consideration that can be urged to jeopardize the spiritual well-being of our children, or to do anything other or less than to safeguard them at every possible point and in every possible way. The spectacle, all too common, of Christian parents sending their children in the formative and critical period of their lives into the very midst of influences setting away from, if

not directly against, evangelical Christianity, is one over which angels and men may well weep.

But a Christian school must make good its claim. Labels are of value only when they tell the truth. In its official, administrative and instructional forces it should be frankly and avowedly Christian. In the ideal, no one should be on that force who is not himself a Christian. In all events, no one should be allowed to hold any position of authority or of instruction whose influence would be likely to be thrown against the fundamentals of the Christian faith and the development of the Christian life. This would not be to discriminate against a man because he is not a Christian, but simply because, not being a Christian, he would not harmoniously fit into a scheme which is everywhere and in everything essentially Christian. This would be no more bigotry than it would be to refuse to invite a man to join an orchestra formed to play chamber music because he is not conversant or in sympathy with that kind of music. He might easily be a good musician and yet not fit into that kind of work. Nor would this be to shut the doors of our Christian schools against educators of the highest grade of intellect and ability. The assumption that great scholarship and reverent faith are incompatible is false and indefensible. There is nothing in the thought of God to limit and cramp one's mental powers. On the contrary, there is everything in such a thought to broaden and develop them. In such a school, with such teachers, it would not be necessary to apologize for God or for the introduction of religious matters. Nor would it be necessary to accept every statement made by godless science or philosophy as presumably true, while looking askance at every proposition contending for the faith. In the interests of truest education, even, the religious idea would be emphasized and fostered and encouraged, because of the profound conviction that "the fear of the Lord is the beginning of wisdom." Give us such schools as these, and to them from all over the land godly parents will send their children, and godly young men and maidens will flock! Give us such schools, and from them a stream of consecrated young life will flow out to fill up our depleted ministry and to bring new effectiveness to Christian service of every sort and name.—Watchman-Examiner.

### THE MORALS OF THE ARMY.

There may have been a day when it was the rule rather than the exception for soldiers to be drunken and dissolute. Today it is the exception. That old order has passed away. The order now is clean, strong, virile manliness. Our great Christian President and our efficient Secretary of War, with the sympathetic help of army leaders, are clearing the way and making easier the highest expression of the true manhood and moral spirit of the American soldier.

While conversing with an army officer along these lines, he said to me, "Doctor, the army is converted from the old loose way. We are today dominantly for prohibition

and decency." Pointing to a regiment in camp near by he told me that of the 42 officers in that regiment only three men were known to have been drunk, only 12 were known to take an occasional drink and the balance were ardent prohibitionists—these were regulars. Discussing other evils and temptations, he gave me two instances that pay tribute to the mental and moral cleanliness of the men of the army.

At the officers' mess table one day two doctors were present as guests. One of the doctors, with many a knowing wink, told a smutty, indecent story, which embarrassed his fellow physician and other gentlemen present. As soon as he had finished the story, the colonel of the regiment said, "Gentlemen, let me tell you a story." The second physician spoke up and said, "I hope it is not off color, Colonel." The colonel promptly replied, "Sir, I do not tell indecent stories."

The other incident concerns a recruit. And, by the way, my friend, the officer, told me that they had a great deal more trouble with recruits along moral lines than they have with the regular trained soldiers. This young recruit had been in camp only a few days. He was full of a sense of his importance and swaggered around cursing and profaning. Nothing was too sacred for his foul tongue to touch. Emboldened by his performance before the privates, he indulged in the same vile talk before his sergeant. The sergeant turned upon him quickly with a sharp word of correction and looking the offending "Rookie" squarely in the eye, said, "Young man, there are a thousand men in the army ready to help you be a man, but there are also a thousand men in the army ready to kick you out for indecency."—Ex.

Years ago in Mississippi two old ministers, one a Baptist and one a Presbyterian, often debated the question of baptism. About this time Dr. Talmage visited the Holy Land and baptized a young Presbyterian in the Jordan. When the news reached America, the Mississippi Presbyterian decided that he would not wait for his Baptist friend to use this baptism as an argument, so he decided to spike his gun by taking the initiative. So armed with the paper he went to his Baptist friend and said: "Did you see that Dr. Talmage baptized a young Presbyterian preacher in the Jordan?" The Baptist preacher replied: "Why, surely, you do not believe that story, do you?" The Presbyterian said: "Why certainly I believe it. I have just read it in this paper." The Baptist replied: "How strange that you believe the newspaper when it tells you that Dr. Talmage baptized this young man in the Jordan, when you refuse to believe the Bible where it tells you that John baptized Jesus in the Jordan." Later Mr. Scarboro, the Baptist minister, led his Presbyterian friend down into the baptismal waters.—Watchman-Examiner.

The Agricultural College has organized a Service Bureau, which has a department of general information prepared to send package libraries to be loaned to anybody needing them and willing to pay the postage both ways. Mr. H. O. Pate is director.



# Mississippi Woman's Missionary Union Page

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All societies are urged to send quarterly reports to Miss M. M. Lackey, Jackson, Miss.  
 All funds should be sent to Dr. J. B. Lawrence, Jackson, Miss., except the Literature Fund, which should be sent to Miss M. M. Lackey.

Remember the week of prayer for State missions—September 23-28.

Literature along with the program for State mission week of prayer has been mailed to each society in the State. If you did not get yours, please let us know. But before writing us inquire of some member of the society whether it has been received or not.

Our president, Mrs. A. J. Aven, attended the meeting of the W. M. U. of Tishomingo Association in Baldwin this past week. We hope to give an account of this meeting next week. From there she goes to Shelby to attend the Sunflower Association. It is a great pleasure to have our president attend these meetings, as it thereby gives the two secretaries opportunity to take in others coming at the same time. It is also a great privilege to the women of the associations attended to have Mrs. Aven's splendid inspirational talks on the work so near her heart.

Before this issue of the paper reaches you, Oxford, Columbus and Monroe Associations will have met. One of us from the office will be in attendance at each of them.

As the secretary was hastening to her office from the train the other morning, having been away for several days, she heard a joyous "Good morning, Miss Lackey," and there by her side was our own Hendon Harris, just home from far inland China; looking as bright, as young and as handsome as when he left us, seven years ago. Indeed as we heard his cordial greeting it seemed but yesterday that his whole-hearted cheer lent its happy presence. It is good to meet him again bringing so much of joyous optimism from his field of labor. He and his wife will be in Mississippi part of his vacation, and we trust will attend our State Convention.

Two other missionaries from China are at home also, whom we most gladly welcome and hope to have with us in our W. M. U. meeting in November. These are Miss Pearl Caldwell and Miss Mary Anderson. Sisters, send both a line of greeting from your societies. May their stay in the home land prove a blessing to them in many ways.

## Mississippi.

By Mrs. W. A. McComb.

"Come right in, Mrs. Furgeson. I have

been wondering if you were not going to return my call. Of course I know you have been busy for moving is the worst thing a woman can go through with, outside of real sorrow. I ought to know, having been a preacher's wife for twenty-one years. You say you called Monday afternoon? Well I am never home on a Monday afternoon, for that is the time our missionary society meets. We want you to join us for of course, you wouldn't think of being a member of the church without being a member of the women's missionary society."

Mrs. Furgeson was the wife of a stockman who had lately come from Tennessee to Mississippi. Mrs. Buford was the wife of the missionary pastor of the little Baptist church recently erected near the site of the county agricultural high school. She had been the first caller to welcome this band of enterprising people who had moved into their midst.

"This is quite a new house, is it not, Mrs. Buford? And your church looks also as if it were recently built," said Mrs. Furgeson as she seated herself in a comfortable rocker on the large gallery of the parsonage.

"Yes, indeed, they are both quite new. It is the aim of our State Mission Board to strengthen our church life at these strong centers. Agricultural high schools are rapidly springing up all over the State and we should have a well-equipped 'demonstration station,' as it were of our denominational activity at each. As fast as the funds given for state missions will allow we hope to see strong churches at all these strategic points each with a good parsonage. You say you want me to tell you about our other interests and ambitions? I don't know of anything I find more interesting. You know this is a rural state. It hasn't any real cities and therefore we do not have the city problems even in our big towns. The nearest we come to doing work along city lines is in Meridian, where we have several churches and a Good Will Center. We haven't any mountains, either in Mississippi, as you know, so of course we haven't the mountain schools such as our Home Mission Board maintains in Tennessee. We Mississippi Baptists have three schools. Mississippi College for boys at Clinton, which is, by the way, the oldest of any school in the State, and also in Clinton is located a school for girls—Hillman College—then we have the Woman's College at Hattiesburg, our newest, but one of the best.

"I must tell you about some of the work we do for the ministerial students at Mississippi College. Of course you know Dr. B. D. Gray, corresponding secretary of our Home Mission Board? It was his mother-in-law, dear Mrs. W. T. Ratliff, of Raymond, Miss., who conceived the idea of building cottages for the married ministerial students to occupy free of rent during their school days. We have quite a number of these homes now. And yet with this help some of the students could not remain in school were it not for the boxes of clothing and provisions sent by the W. M. U. and Y. W. A's. I wish I had the time to give you some instances of just what these boxes have meant to certain individuals. I do want to tell you of a beautiful thing that is done by the Y. W. A's of Hillman College. The girls are always on the

alert to help. One of the ways they serve is to take care of the babies of the wives of the ministerial students while the mothers attend the missionary societies on Mondays. What fun they do have with the darling babies, and how the babies like it, too! These girls also dress dolls and make toys for Christmas for these same babies and the older children. Then we send boxes to our aged ministers; these dear saints get such small allowances from our ministerial relief fund that the boxes are quite a golden treasure store to them.

"Do we have an orphanage maintained by the Mississippi Baptists? Yes, indeed, and so well ordered that it just seems to run itself. Of course we are always sending clothing to it, and in the fall, about Thanksgiving time, the railroads put cars at our disposal, all along the route selected packages are put in these cars until, by the time they get to Jackson, they are filled with a variety of useful things.

"Then there are our hospitals which are always needing dishes, trays, linen, vases for flowers, scrap-books, reading matter and in fact anything that can be used in a hospital. But I must not do all the talking. I want you to tell me of some of the work in Tennessee. You must go? I am so sorry. I hope to see you real often and learn all the new things that will help us in the work here. You must take some flowers with you."

As Mrs. Furgeson went down the road to her house with hands full of fragrant flowers, there was springing up in her heart new resolutions to live a more consecrated life in her new home and to do her part toward State missions and thus help to win Mississippi her adopted State, for Christ.—From Royal Service.

We want the young people's societies to contribute their pro rata share of the suggested apportionment sent to their church by Dr. Lawrence. I am not sending an apportionment to each society this quarter but knowing your interest in the work of our State, I am expecting each band to do its best for State missions. I have faith to believe every one will make a contribution.

FANNIE TRAYLOR.

## The State Mission Season of Prayer.

No higher Christian patriotism can we, as young people demonstrate, and no greater Christian service can we render, at this time of the world's bitterest need than to enter whole heartedly and reverently into our State season of prayer, in September. Praying for the purification, consecration and rededication of all our forces in our beloved State, we will be setting in motion a unit of forces that will go out in a never-ending, ever-widening power, to combat the misery and woe that is gathering fast and faster about us.

You may, together with the W. M. S., hold a week of prayer, you may meet only for one full day, or the Young People's Auxiliaries may meet alone. However, your program of meeting is planned, enter into this season as you have never before entered into a Christian service, and create this spirit among your auxiliary members. — Mission Messenger of Georgia.





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# Sunday School Lesson Notes

BY M. O. PATTERSON, D. D.

Lesson for September 16.

## THE FIERY FURNACE.

Daniel 3:1-30.

Motto Text: "When thou walkest through the fire, thou shalt not be burned; neither shall the flames kindle upon thee" (Isa. 43:2).

Connection with last lesson.—It is quite likely that some fifteen or twenty years had elapsed since last lesson. Daniel and his three companions had been promoted to high positions on account of distinguished services to the king. Nebuchadnezzar had overrun many nations including Judah and now he proposes to consolidate the varying elements of his empire through unity of worship.

### I. That Image (vs. 1-7).

It is not quite clear whether the golden image set up by Nebuchadnezzar was a representation of the chief god of Babylon, Bel-Merodach, or an image of himself. But the intimation in verse 18 seems to be that the great image was of himself. The size of the image was tremendous, being 90 feet high and nine feet in breadth. It was placed in the plain of Dura, not far distant from the city of Babylon.

The purpose of the image and the worship of it was to consolidate his empire on the principle of unity of worship. He had just returned from the victorious conquest of Egypt, Syria, Judea, and Arabia. Babylon, Elam, Media, and Chaldea already were divisions of the empire. These cosmopolitan countries and peoples must be harmonized and unified. From the king's viewpoint the best way to accomplish this was to have all bow down to his gods and especially to the great golden image of himself. So Nebuchadnezzar called together "the princes, the governors, the captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces" for the purpose of dedicating the golden image. This dedication consisted in high-sounding music prepared for the occasion and the formal worship of the image by all of the above-named classes. The penalty for failure to "fall down and worship the golden image" was to be cast into the burning fiery furnace. Thus the loyalty of the conquered subjects to the king was tested. Not to do this thing meant to "Neb," "You are agin the king" and worthy of death, and that in the most cruel way. There were only two alternatives—to worship the image or go into the furnace.

### II. That Fidelity (vs. 8-18).

So far as the record discloses the facts the stately dedication exercises

were carried out to the perfect delight of the proud king, save in one instance. There was a trio of "rantankerous," obstinate, sedition-breeding Jews who marred the whole procedure by their refusal to fall down and worship the image. The report goes to the king: "These men, O king, have not regarded thee; they serve not thy gods, nor worship the golden image which thou hast set up." Shadrack, Meshack and Abednego have rendered fine service to the king and he grants them one more opportunity of saving themselves from the fiery furnace. They stood before the king and he asked them which alternative they would accept. The fiery furnace alternative is accepted without hesitation or vacillation, throwing themselves wholly upon God who is able to deliver. But if the God whom they serve does not see fit to deliver, "be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou has set up."

Was there ever portrayed finer fidelity to principle or to Jehovah God? Some of the critics tell us that this was not a real historic incident, but only an ideal representation of loyalty to God for strengthening of the faith of the Jewish people. The Bible presents the incident as literal historic facts. It is safer to regard the old Book as authoritative than the speculations of some man who can at best only give "his opinion." In the establishment of the early church, in the Reformation, in the Boxer Movement of China, in the faithful martyrs of modern Russia, as fine, heroic fidelity to God is seen as in the fiery furnace. These are historic facts. How about Blandina of early church fame? And Savonarola? And Hugh Latimer? God's true men and women have a way of holding on to Him when there is nothing left to hold to but simple faith in God.

### III. That Fourth Person (vs. 19-27)

The fidelity of the Jewish htrio was tested out. They did not waver for a moment in their loyalty to God. They accepted the fiery furnace alternative. Nebuchadnezzar in a rage ordered the furnace to be prepared seven times hotter than usual and the obstinate, sedition-breeding Jews to be cast in. The order was carried out literally. The fidelity of Jehovah God to His men is put to the test now. What will God do about it?

A strange thing happens. Astonishment seizes the king as he observes the men walking in the midst of the fire with no hurt on them; and what is more astonishing he sees a fourth Person walking with them. But only three were cast into the furnace. To this fact the counsellors testify. But who, how, whence the fourth? The king's explanation is satisfactory "and the form of the fourth is like the Son of God." God's men were uncompromising in their fidelity to Him. He cannot, He will not be less to them. His fidelity takes the form of a positive personal deliverance from the power of the

flames. The deliverance was wrought through a divine Person—that fourth Person—who walked with God's men in the midst of the fire. Not literal facts? To me it is far easier to believe the facts to be literal than not to believe they are literal. One thing to which the king's counsellors, captains, governors and princes all testify that those three fellows came out of the fire and not even the smell of fire was upon them. This is the testimony of men prejudicial against the facts. But they know nothing of the fourth Person.

### IV. That Conclusion (vs. 28-30).

It is not at all surprising that Nebuchadnezzar reached the conclusion he did after he saw what he did. His interest was not so much in the three Hebrews who were delivered as in their Deliverer. Comment on the conclusion is unnecessary: "Then Nebuchadnezzar spake and said, Blessed be the God of Shadrack, Meshack, and Abednego, who hath sent His angel, and delivered His servants that trusted in Him \* \* \* that they might not serve nor worship any god except their own God. Therefore, I make a decree, that every people, nation, and language which speak anything amiss against the God of Shadrack, Meshack and Abednego, shall be cut in pieces \* \* \* because there is no other god that can deliver after this sort." The king was not convinced that the God of the Hebrews was the only God, but that He was the greatest God.

### Teaching Nuggets.

1. **Why God's People Suffer.**—Three reasons: First, because of the devil. Through God's permissive will Satan is sometimes given power over the possessions and bodies of men (Job 1, 2; Rev. 2:10). Second, because some men are mean. It was true in the case of Joseph; also in case of Daniel, as well as his three friends. Third, because God specially designs trials and suffering to develop and strengthen His children (Heb. 12:3-11).

2. **Does Loyalty to God Pay?**—Judging from the life of many a professing Christian it does not. But wherever God's man has been tested out and found uncompromising in his loyalty to God, have found that it pays.

3. **Loyalty to God Convinces.**—That surface loyalty to God does not convince others about God. Let God's man suffer his tongue cut out or his eyes dug out rather than compromise his Lord, will make an impression upon the ungodly social order as nothing else in all the world will.

### CONCORD.

My meeting at Concord, out from Magee, began on last Saturday and closed Thursday, Brother L. E. Lightsey doing the preaching. The congregations and interest continued to increase. Brother Lightsey is a plain gospel preacher and his preaching being accompanied by the power of the Holy Spirit, was blessed of the Lord. There were 10 added to the church by baptism, and two by letter. The church was revived and much good done.

T. J. WALDRUP, Pastor.

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UP, Pastor.

# WHAT IS SIN?

What is sin? Let God tell us. Sin is the transgression of the law (1 Jno. 3:4). Paul tells us there are two laws—the law of liberty, or grace, and the carnal law, or the law of sin and death. Carnal means the flesh. Now, the works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like; of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God (Gal. 19, 20, 21).

But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; against such there is no law (Gal. 5:22, 23). In Romans 5:12-19 we read, "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned."

For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

So, then, we see that Adam's sin is passed upon all men. What was Adam's sin? Was it breaking the carnal law? No. Why? First, because he had no carnal law to break. For the law was given by Moses but grace and truth came by Jesus Christ (John 1:17).

The law was given by Moses, 430 years after the promise was given to Abraham (Gal. 3:17); both Abraham and Moses lived during the period of 2,000 years between the flood and the coming of Christ in the flesh.

For example, let us take some of the 10 commandments and see if it could have been the carnal law he broke.

Thou shalt have no other God before me; thou shalt not make unto thee any graven image; thou shalt not bow down thyself to them nor serve them, etc. He had no God, but the God of heaven; he made no idols to worship. Again: Honor thy father and thy mother. He had no father and mother to honor.

Thou shalt not bear false witness against thy neighbor; thou shalt not covet thy neighbor's house, etc. He had no neighbors. We can find some reason why it could not have been, or was not any of the carnal commandments. What then was his sin? In the second chapter of Genesis we see where God placed Adam in the garden of Eden to dress it and to keep it, and gave him liberty to eat of all the trees of the garden except the tree of knowledge of good and evil. Such glorious surroundings. No God but the God of heaven, the God of love; no evil surrounding to allure him; he had everything to satisfy the soul. God gave Adam a wife. God said to Adam, "In the day thou eatest of the tree of knowledge of good and evil thou shalt surely die."

The serpent, the devil, tempted Eve, and told her she should not die. Eve took of the fruit first, and gave to Adam and he did eat. What now is Adam's sin? He broke faith with God. He believed the devil instead of Almighty God—the God of love,

the God who did so much for him. For, whatsoever is not of faith is sin (Rom. 14:23).

Did he die as God had said? Yes. Was it death in the flesh? No. It was spiritual death, the death of the soul. Banishment from the presence of God. He had no means of atonement; he was lost, forever lost. But God so loved him, that He provided a way to redeem him. Behold, the Lamb of God which taketh away the sin of the world (John 1:29, also John 3:16). Jesus was the Lamb slain from the foundation of the world. What does it mean to redeem the soul? To buy it back, to place it where it was before it was lost. We are bought with a price. Have we not great cause for thanksgiving and praise for this matchless gift?

Let us again consider Adam's transgression. He and Eve were human, and did you ever think of it, they yielded to the first temptation that came to them? They, who had perfect happiness, perfect love, everything to satisfy the soul, fell. Human nature is the same, the world over, through all ages. Then why trust to the flesh? Jesus says the spirit indeed is willing but the flesh is weak.

Christ is the only one we have any record of that ever kept the carnal law perfectly, and He kept it by perfect faith in God. Christ hath redeemed us from the curse of the law, being made a curse for us (Rom. 3:13). What is the curse? Cursed is everyone that continueth not in all things which are written in the book of the law to do them (Romans 3:10).

But, if ye be led of the Spirit (by faith) ye are not under the law (Gal. 5:18). Where no law is there is no transgression (Rom. 4:15). So sin is breaking the spiritual law, faith, and not the carnal law.

For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death (Rom. 8:2).

Being free from the law, shall we continue in the works of the flesh? They that are Christ's have crucified the flesh with the affections and lusts (Gal. 5:24).

When Christ began His ministry, He disregarded Moses' law of the Sabbath, to prove that the law of faith was the only law. Read the lives of Abraham, Jacob, David, Solomon and others, you will see they disregarded the moral law, yet were chosen men of God.

If we live in the Spirit, let us also walk in the Spirit (Gal. 5:25).

LENA POE.

Shannon, Miss.

## CLEVELAND.

It was my pleasure to see the beautiful and commodious Baptist church when passing through Cleveland recently. I think Pastor R. M. Boone and the church are to be congratulated upon their fine progress during his pastorate of two years.

BEN COX.

We extend to Rev. G. B. Smalley, lately of Owensboro, Ky., a hearty welcome to the work at Amory. He comes to a field of fine opportunities, and to labor with a company of loyal soldiers of the cross.

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Your doctor will tell you that calomel is the best and only medicine for biliousness, indigestion and constipation and now that it is pleasant to take everybody is taking Calotabs—the improved de-nauseated calomel tablet. One tablet on the tongue at bedtime, a swallow of water—no taste, no nausea, no danger. Next morning you wake up feeling fine, your liver thoroughly cleansed, all biliousness, constipation and indigestion removed. Eat what you please—no danger.

Calotabs are sold only in original, sealed packages, twenty doses for thirty-five cents. All druggists are authorized to refund the price if you are not delighted with Calotabs.

**ADVERTISING** is too valuable to you as a buyer to get only a glance from the corner of your eye. Still, if that glance leads you to make inquiry, and inquiry leads to purchase—but good advertising is news of where and how you can buy what you need. Isn't that important?

## FROST PROOF CABBAGE PLANTS

Grown on Young's Island, S. C., from pedigree seed ready for shipment October first. 1 to 4M \$1.50, 5 to 9M \$1.25, 10 to 20M \$1.00, 20M and over 75c per M. Varieties: Early Jersey Wakefield, Charleston Wakefield, Succession and Flat Dutch. Personal attention to all orders; shipments made promptly and correctly.

ENTERPRISE CO. Inc. - Sumter, S. C.

## SPLENDID TONIC FOR THE STOMACH AND LIVER.

If you suffer from a sluggish liver, chills and fever, jaundice, take that old time, reliable remedy, Plantation Chill and Fever Tonic and Liver Regulator. It is a dependable tonic for the stomach and liver. It contains no Calomel or other injurious drugs. Purely a vegetable compound. Buy a bottle of Plantation Chill and Fever Tonic and Liver Regulator, price 50c, and watch your spirits pick up. It invigorates your sluggish liver and puts you on your feet again. Best general tonic to tone up the entire system. For sale by druggists or direct from Van Fleet-Mansfield Drug Co., Memphis, Tenn.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

## FROM AN ARKANSAS TRAVELER.

Joy to you. "My cup runneth over." Heavenly places in Christ Jesus are allowable and attainable in this land of "wars and rumors of wars."

I have been permitted to visit again in MISSISSIPPI, the prettiest name in letters of any of the states, prettier by far as the natal state of my "birth from above."

There, too, I found my "help-mate," who has been "help-meet" for more than a half century, and the companionship goes on.

While in Mississippi, wife and I had the joy of attending the Little meeting in Booneville. It was there that Luther Little (named Luther for me) was born first and became "twice born," baptized, licensed, ordained, and sent forth as a Baptist preacher.

He was an effective preacher from the beginning of his ministry. He continues to preach a great gospel with liberty endowed by the Spirit.

It was "a sweet savor" the friends of his youth showed unto him through the Booneville meeting. They proved their appreciation by attendance and attention at the services, and liberal gifts.

It was gratifying to know Lloyd Parker, the present pastor of the church. He found an open avenue to the hearts of the saints and he went therein.

We worshipped together with many as in former years and were greeted by the children and grandchildren of those whom we knew in bygone years.

It was a delight to be with Elder J. S. Berry, the Barnabas of that region, in the meeting. He is highly esteemed and his words of comfort are stored away in many hearts. He is living to see blessings on his children and his children's children, and many others.

## Back in Arkansas.

Have closed a meeting held by the Phila Baptist church, of which I am pastor. This church is the senior sister of the Baptist churches round about Jonesboro, Ark.

She stands as "a city on a hill, that cannot be hid."

She, too, is the spiritual mother of the Bartons, so well known in Baptist circles.

The preaching of the meeting was by Dr. L. E. Barton, who also returned to the playgrounds of his youth, and mightily did he hold forth the words of life to former friends and their children. There were Pentecostal seasons. Many were pierced in heart, repented and gladly received the word spoken by Brother Barton. Twenty-eight were buried by the pastor in baptism with Christ in the presence of a large and attentive multitude of anxious people.

Dr. L. E. Barton will be remembered in Mississippi as the pastor of West Point. The last sermon of the meeting was in answer to two questions, viz: Who should be baptized? What is Scriptural baptism?

"Fruits meet for repentance" is the answer to the first.

Immersion of saved believer in the name of Father, Son and Holy Spirit, answer to the second.

The great audiences were atten-

tive while the pastor spoke, and many were the "Amens" to the teaching.

I am now engaged in a meeting held by the Walnut street Baptist church of which I am pastor for half time.

L. R. BURRESS.

**Fifty Against Two.** It is not reasonable to expect two weeks of outing to overcome the effects of fifty weeks of confinement. Take Hood's Sarsaparilla along with you. It refreshes the blood, improves the appetite, makes sleep easy and restful.

## FULTON.

We closed a gracious meeting at Fulton, Miss., yesterday—the best the town has witnessed in many years, if ever. There were 19 or more professions and 18 additions—12 by baptism. Ten were baptized yesterday, with two still approved for baptism. We believe others will soon follow. The church was greatly revived and strengthened. The church membership was increased about 150 per cent as a result of the meeting. The town was stirred as it has not been for many years. It was a real joy to be with Pastor J. F. Benson and his noble people. We have learned to love them and shall not forget them soon. May God's blessings be upon them. They are a noble band.

This week I am in a meeting at Sulphur Springs, a country church, four miles from Fulton. We are in the midst of great opposition. There are plenty of Uncle Alex's boys here. We need the prayers of all Christians. May the Lord give us a good meeting here, too.

Best wishes to The Baptist Record and its many readers.

M. L. LENNON.

Jackson, Tenn.

## Boils Disappear.

Away back in 1820, a North Carolina physician compounded an ointment for treating boils and other affections of the skin. So successfully did this preparation work that its fame soon spread. Today, it will be found in a vast number of homes. If you suffer from boils, carbuncles, or other skin eruptions, ask your druggist for a 25c box of Gray's Ointment. It is also an effective protection against blood poison resulting from abrasions of the skin, cuts, sores, bruises, burns, etc. If your druggist does not sell Gray's Ointment, send us his name and we will send you a generous FREE sample postpaid. Address W. F. Gray & Co., 809 Gray Bldg., Nashville, Tenn.

Evangelist H. R. Holcomb and Singer M. J. Babbitt are with Pastor T. L. Holcomb at Pontotoc in a meeting. The meeting begins with favorable outlook.

## ROBERTS—BOREN.

Mr. Charles C. Roberts, of Bay St. Louis, Miss., and Miss Georgia Ruth Boren, of Brookhaven, Miss., were united in marriage on the 23rd of August, at 2:30 p. m., at the home of the bride in Brookhaven. Rev. H. C. Roberts, father of the groom, performed the ceremony in the presence of the bride's family. Mr. Roberts has just obtained his commission as second lieutenant in the camp at Logan H. Roots. He and his bride will soon go to the camp at Little Rock, Ark., where the lieutenant will help to train the soldier boys for the U. S. Army.

## Scientific Treatment for Rheumatism.

Rheumatism is caused by uric acid in the blood. In order to be cured of rheumatism it is necessary to neutralize this acid. RENWAR is a salt combination scientifically prepared to neutralize the uric acid in the blood. There is nothing in Renwar to injure the stomach or affect the heart. It acts solely upon uric acid, completely eliminating it from the blood and thereby relieving your rheumatism. It is harmless but effective. Positively guaranteed by money-back offer. It is a godsend to sufferers from rheumatism. Renwar also corrects constipation. Mr. J. M. Willis, of the Nashville Railway and Light Company, says, "I must say that Renwar far surpassed my expectations, for it gave me almost immediate relief; too much can not be spoken in behalf of 'Renwar' for rheumatism." Sold by druggists, price 50 cents, or by mail from WARNER DRUG COMPANY, Nashville, Tenn.

## Girls! Use Lemons! Make a Bleaching, Beautifying Cream

The juice of two fresh lemons strained into a bottle containing three ounces of orchard white makes a whole quarter pint of the most remarkable lemon skin beautifier at about the cost one must pay for a small jar of the ordinary cold creams. Care should be taken to strain the lemon juice through a fine cloth so no lemon pulp gets in, then this lotion will keep fresh for months. Every woman knows that lemon juice is used to bleach and remove such blemishes as freckles, sallowness and tan and is the ideal skin softener, smoothen and beautifier.

Just try it! Get three ounces of orchard white at any pharmacy and two lemons from the grocer and make up a quarter pint of this sweetly fragrant lemon lotion and massage it daily into the face, neck, arms and hands. It naturally should help to soften, freshen, bleach and bring out the roses and beauty of any skin. It is simply marvelous to smoothen rough, red hands.

## Calomel Today Sick Tomorrow

Dose of Nasty Calomel Makes You Sick and You Lose a Day's Work.

Calomel salivates! It's mercury, Calomel acts like dynamite on a sluggish liver. When calomel comes into contact with sour bile it crashes into it, causing cramping and nausea.

If you feel bilious, headachy, constipated and all knocked out, just go to your druggist and get a 50 cent bottle of Dodson's Liver Tone, which is a harmless vegetable substitute for dangerous calomel. Take a spoonful and if it doesn't start your liver and straighten you up better and quicker than nasty calomel and without making you sick, you just go back and get your money.

If you take calomel today you'll be sick and nauseated tomorrow; besides, it may salivate you, while if you take Dodson's Liver Tone you will wake up feeling great, full of ambition and ready for work or play. It's harmless, pleasant and safe to give to children; they like it.

## WINTERSMITH'S CHILL TONIC

Sold for 47 years. For Malaria, Chills and Fever. Also a Fine General Strengthening Tonic.

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For Malaria, Chills  
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### Y. M. C. A. WAR WORK.

At a conference of the executive leaders of the National War Work Council of the Young Men's Christian Association of the United States, just held in New York City under the chairmanship of Dr. John R. Mott, general secretary of the council who has recently returned from Russia, the present scope of the association's work for the men now under arms in the United States was announced.

Work is being carried on in 186 camps, and for lesser groups and detachments at 245 other places; 265 buildings have been erected or are now under construction; 63 tents are in use; 111 new buildings have been authorized but contracts for these are not yet let and 34 buildings in addition are now under consideration. The buildings here listed do not include those rented by the association or loaned by the government, but include only those put up especially for this army work. Nine hundred and eighty-seven secretaries are now at work and 1,181 are yet to be assigned to work, though most of these have been chosen, and are shortly to go to the National Guard camps and National army cantonments. This number does not include about 150 secretaries already at work overseas for American troops in France and England.

The Young Men's Christian Association army and navy work in this country is divided into six departments, corresponding to the military departments into which Continental United States is divided. Detailed report for each of these divisions is as follows:

In the Northeastern Department, with headquarters at Boston, the association is working for the men under arms at 16 main points and 18 lesser centers; there are 146 secretaries at work; 22 buildings have already been erected or are under construction; 22 tents are in use; one new building has been authorized.

In the Eastern Department, with headquarters at New York City, the association work is being carried on at 63 points; there are 180 secretaries; 280 other secretaries are yet to be assigned; 67 buildings have been erected or are under construction; 41 tents are in use; 15 new buildings have been authorized.

In the Southeastern Department, with headquarters at Atlanta, Ga., work is being carried on at 24 points; 325 secretaries are at work; 150 other secretaries are yet to be assigned; 50 buildings have been erected or are under construction; 45 new buildings have been authorized and 26 are under consideration.

In the Central Department, with headquarters at Chicago, Ill., work is being conducted at 36 points; 156 secretaries are at work; 271 other secretaries are yet to be assigned; 32 buildings have been erected or are under construction; 31 new buildings are authorized and 12 are under consideration.

In the Southern Department, with headquarters at San Antonio, Texas, work is being carried on at 16 main points and 212 lesser centers (these latter largely being served by traveling secretaries with auto trucks); 77 secretaries are at work; 359 oth-

ers are yet to be assigned; 65 buildings have been erected or are under construction; 13 new buildings have been authorized.

In the Western Department, with headquarters at San Francisco, Cal., work is being carried on at 31 main points and 15 lesser centers; 100 headquarters at San Francisco, Cal., that work is being carried on at 31 main points and 15 lesser centers; 103 secretaries are at work; 120 other secretaries are yet to be assigned; 29 buildings have been erected or are under construction; six new buildings have been authorized.

### BROOKSVILLE.

We began our special meeting for the revival of the church and to win souls to Christ on the fourth Sunday in July. Prof. David M. Hughes, of Newport, Ky., was in charge of the music. On Monday, Dr. J. J. Cloar, of Tupelo, came to us to preach. The meeting continued for 10 days. As a partial result, there were several additions to the church and the members revived. Dr. Cloar's sermons were forceful, to the point, and will, we believe, be productive of good. Those of the brethren who have been associated with him need no word of commendation from me, and those who do not know him—well, they have missed something. The results were not all that we wanted, by any manner of means, but good was done and the messages and meeting will not be forgotten.

Prof. Hughes' singing was enjoyed by the people very much indeed. This was his first meeting in Mississippi. It is impossible to commend him too highly as to his ability, and his Christian character. Having consecrated his talents to the service of the Lord, he is worthy of the confidence of the brotherhood. We are glad that we had the fellowship of these two for the days they were here.

Then on the third Sunday in August we began our meeting at Bethesda. This is a small country church about 10 miles northeast of Brooksville. For this meeting we secured the services of Rev. A. L. O'Brian, of Okolona. To know him is to love him and to hear him preach is to love him more. Thoroughly in earnest each moment of the time, and willing to labor is characteristic of the man. The Lord used him in holding the most satisfactory meeting that has been held in this church for years. Some few were united to the church and the church is on to higher things.

We have adopted the budget system of the Convention Board here and will begin our financial obligations on the plan September 1.

These two good meetings were a delight to the pastor and the members in general. May the brotherhood be interested enough in us to pray for us.

### THE PASTOR.

Dr. J. B. Gambrell asked Pastor-Editor Boyce Taylor, of Murray, Ky., for the Scripture for the budget plan of conducting our giving. He says: "I have great respect for Scripture, put on at the right place." It is our judgment that he has.

## Mississippi Woman's College

### Hattiesburg, Mississippi

Next session will open September 19th. Room fees are coming in now. Send \$10.00 and secure a room in either Boarding or Industrial Dormitory. Board and literary tuition in Boarding Dormitory, about \$214.00. In Industrial Home, about \$155.00. Fifteen worthy girls can secure loans of \$100.00 from Loan Fund. Write for particulars. Standard Literary courses. Special advantages in Voice, Piano, Violin, Expression, Art and Home Science. Not a single case of serious illness among the 310 students. Write for beautiful catalogue to

J. L. JOHNSON, President.  
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It is NOW time to send in your order for Sunday School literature. To wait longer means delay. We supply over 30,000 Sunday Schools, and each order takes its turn.

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### FACTS ABOUT THE GRADED LESSONS

The Graded Year begins with the first lesson in October.

The rapid increase of the sales of Graded Lessons indicates their merit.

The best schools are increasing their orders from time to time.

New Graded Lessons in Fourth Year Senior Department will be ready for October, November and December.

The first part of the Fourth Year is to be an exposition of the Gospel of John by Dr. E. C. Dargan.

Begin using Graded Lessons with the very first of the Graded Year, which is October.

Place your order NOW and save delay.

### GRADED SERIES

	Per Copy Per Part		Per Copy Per Part
Beginner's Teacher (2 Grades)	\$.20	Intermediate Teacher (4 G)	\$.20
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Send for order blank for further particulars.

**Baptist Sunday School Board**  
161 Eighth Ave., North Nashville, Tenn.



## KENTUCKY JOTTINGS.

Kentucky Baptists have two summer assemblies, both of which were well attended this year. The assembly for the western and southern section of the commonwealth held an enthusiastic session at Russellville in June. It was not the privilege of your correspondent to be at Russellville, but reports say the program was unusually fine, was admirably carried out and brought a spiritual uplift and gave a larger vision to all present. The study classes were well attended and grew in interest till the last day of the session. The assembly for Central and Eastern Kentucky was held at Georgetown from June 27 to July 4, inclusive. This is the tenth year of its existence and increasing usefulness. These assemblies have passed beyond the experimental stage and have become a permanent factor in the program of the year's work and our churches are beginning to realize their importance and they look forward to them through the whole year. The inspiration received from these meetings lasts through the whole year with many churches and helps to maintain that enthusiasm which makes the work move constantly forward.

Georgetown is located in the famous Bluegrass region of the commonwealth, and is an ideal place for such gatherings. This beautiful town is known locally as the Belle of the Bluegrass, the outstanding asset of which is Georgetown College and of which Dr. M. B. Adams is the successful president—and perhaps I should say Mrs. Adams, too, for she seems to have been born to become the wife of a college president. The intelligence, refinement and hospitality of the Georgetown people, the beautiful shade trees, the well mown lawns, that under the tread of the feet feel like a Wilton carpet, largely justify the seemingly extravagant claim which they make for their town. The assembly hall of Georgetown College is admirably adapted for these annexed gatherings, comfortably seating as it does a thousand or twelve hundred people.

The season of the year was ideal—"the leafy month of June"—the weather was ideal, with an occasional shower of rain to mitigate the heat, cool the air and keep it sweet; those composing the assembly were ideal people, the elect of God and the purpose of their coming together was ideal to have fellowship, to get uplift, a larger vision and inspiration for greater service. There was about the meeting at Georgetown the flavor of the soil, the breath of the great outdoors, the breezy uplands and something of the animating spirit that keeps the heart young, hopeful and growing.

Although the greater number of those in attendance were young people, there was manifest a spirit of reverence and religious earnestness. The Holy of Holies of these meetings was reached at eventide when the day was fast going away, when the shadows were stretching out and the people gathered on the lawn in front of Rucker Hall, with the green trees above and the green sod beneath, while Dr. W. D. Nowlin led the twilight services of prayer, praise and thanksgiving. There it was that

everything conspired with the best that is in a man to disentangle himself from all that is degrading, soul-destroying and God-dishonoring, and help him to set his affections on things above where Christ sitteth at the right hand of God, there with heart purified and vision clarified he sees the King in his beauty and beholds the land that is very far off.

"The land upon whose blissful shore  
There rests no shadow, falls no stain;  
Where those who meet shall part no more,  
And those long parted meet again."

Dr. Geo. W. Truett was on the program at Georgetown and preached nearly every night during the entire session; and it is enough to say that he was at his best. He is one of the few preachers whose sermons quickly gather momentum and easily maintain an unusually high level—there are no sags in them. When he seems to descend it is only to lift his audience to a higher plane. This he does without any of the ordinary tricks of oratory which are often resorted to by stump-speakers and not a few preachers. He just talks to his audience in the vernacular of the common people and they don't need a dictionary to understand him. They like his message and want more of it and come again.

The program at Georgetown sustained one break, but it was not a discordant interruption. William Jennings Bryan had an engagement to speak in the town on Saturday night, June 30, in the interest of the Democratic Forward League. The prominence of the man and the widespread interest in his message was deemed a justification to omit the assembly services for the occasion.

No auditorium in the town was large enough to hold all the people who wanted to hear the man that began running for president before the young men were born, who this year attain their majority and become of voting age. So seats were improvised on the college campus and the orator stood on the rear porch of Giddings Hall. The crowd was reasonably estimated at 2,500 or 3,000. The advocates of a regulated saloon got no comfort from that speech.

This scribe was seated within less than 30 feet of the speaker, and could see the gestures and facial expressions and distinctly hear his voice. Thus he is able to make a comparison between two of the foremost speakers in the country, the one in the realm of politics, the other in the realm of religion, each one a master in his particular sphere. Mr. Bryan has been heard by more people, on the hustings and before the chautauquas, than any man in the country. Dr. Truett has been heard by more persons in our churches, before the Southern Baptist Convention, before our summer assemblies and in revival meetings than any man in our Southern Baptist Zion.

Each one is built on generous physical dimensions, Mr. Bryan slightly exceeding in height; each one stands squarely on his feet and never sags at the knees, a fault all too common among preachers; each

## MISSISSIPPI COLLEGE

One of the oldest and best equipped colleges in the State.

A strong faculty; best moral surroundings; health conditions ideal. Clinton is first in contest for cleanest towns in Mississippi in her class.

Self-Help Club for 150 poor boys; dormitory on co-operative plan.

Best location for college in State.

Next Term Opens September 12, 1917.

J. W. PROVIN, Ph. D., LL. D., Pres., Clinton, Hinds County Mississippi

## The Southern Baptist Theological Seminary

LOUISVILLE, KENTUCKY

Next session of eight months opens October 3rd. Excellent equipment; able and progressive faculty; wide range of theological study. If help is needed to pay board, write to Mr. B. Pressley Smith, Treasurer of the Students' Fund. For catalogue or other information, write to

E. Y. MULLINS, President.

The Forty-fifth Annual Session of

## BLUE MOUNTAIN COLLEGE

will open September Nineteenth, Nineteen Seventeen

Send for Catalog

Better advantages than ever before in the history of the institution will be offered next session. We make improvements every year. High School, Normal and College Courses. Up-to-date advantages in Piano, Voice, Violin, Pipe Organ, Art, Expression, Home Science. Highest and healthiest location of any boarding school in Mississippi. Only one mile from the highest point above sea level in the State.

W. T. LOWREY, LL. D., President - Blue Mountain, Miss.

COME WEST, MY GIRL, COME WEST.

## Baylor College for Women

Belton, Texas

with a record of seventy-two years opens September 24th. It is the only Baptist college for women in all the Southwest. Same entrance requirements as the University of Texas. Same recognition from the State Department of Education. Girls finishing Freshman class may receive first grade certificate, upon graduation permanent certificate. Courses in music, art, expression, domestic science, domestic art, bookkeeping, stenography, typewriting, kindergarten. Complete academy with all high school courses. Thirteen teachers in music faculty alone. Health conditions all that could be required. Modern dormitories with private baths. Ely-Pepper Hall and Elhi M. Townsend Loan Fund open door of hope to those who otherwise could not come. Terms reasonable.

For further information write to

J. C. HARDY, LL. D., President.

## CUMBERLAND UNIVERSITY

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A standard college under Christian influences. Four regular courses leading to the degrees, B. A., B. S., LL. B., B. Mus. Special courses in Domestic Science and Arts, in the Commercial branches, and in Education.

Unexcelled location, large campus, ample athletic facilities, active student organizations.

Necessary expenses, low. Date of opening, September 12th, 1917.

For further information, address, EDWARD P. CHILDS, President, or The Registrar, Lebanon, Tennessee.

## The University Military Home School

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omery, Ala.

one has a massive head well poised on his shoulders, with prominent forehead indicating thought power; each one has a prominent nose. Here the parallel fails. Mr. Bryan's nose is of the Roman type, with a slightly Jewish cast, while Dr. Truett's nose is of the Greek type; the general contour of his face is more symmetrical than that of Mr. Bryan. Each has strong well set jaws, indicating courage and persistence of purpose. Each one has a voice that carries well and is easily heard. Each one believes heartily in his mission. And here is the secret of power with each man. Mr. Bryan believes that he is called to preach righteousness in the realm of politics. Dr. Truett believes he is called as a watchman on the walls of Zion and that his mission is to feed the flock which Jesus Christ bought with His own blood, and call sinners to repentance and faith. Each one is a Christian patriot and is doing a work that makes for the betterment of society in church and state.


Mr. Bryan remained over in Georgetown Saturday night, and heard Dr. Truett on Sunday morning. He was evidently well pleased with the sermon, for he wired Mrs. Bryan at Asheville, N. C., to take the first train out and come on to Georgetown to hear Dr. Truett on Monday night. She came on promptly and heard the great preacher and winner of souls, and was amply compensated for her coming. This distinguished woman was entertained over night in the home of Dr. Adams and wife, in which this scribe had the honor to be a guest, than whom no one could wish more gracious hosts.

A. N. WHITE.

Pewee Valley, Ky.

### WHAT A PITY!

Isn't it a pitiful sight to see a handsome face covered with pimples and other scaly patches? And it is still more pitiable that some people allow these cutaneous troubles to continue, growing worse each day, when the simple treatment of applying Tetterine salve will entirely eliminate skin troubles and will restore the skin to its normal health. 50c a box. From druggists or by mail from SHUPTRINE COMPANY, Savannah, Ga.



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WHEN WRITING OUR ADVERTISERS  
PLEASE MENTION THIS PUBLICATION

### THREE MEETINGS.

#### Damascus.

In all the writer has assisted in seven meetings up until this time, and will assist in two more. But we will speak of only three at this time. The second Sunday in August we began our meeting at Damascus, Copiah Association, one of the oldest churches in this part of the State. The pastor was assisted by Rev. W. A. Jordan, of New Orleans. The preaching was of the highest order. Jesus Christ as the only Savior was held up to sinners as their Savior. Our people were simply delighted with the results. Seven new members were received into our fellowship. We are on higher ground.

#### Spring Hill.

The third Lord's Day in August we began our meeting at Spring Hill church. The pastor did the preaching. Mr. Dobbs led the singing. The attendance was splendid from the start. The meeting continued through Saturday. The visible results were six by letter, seven by baptism. Among the number was one man 66 years old, and among the baptized were a Methodist, Episcopalians, and Presbyterians. We are rejoicing at the great increase in interest among the membership.

#### Bethlehem.

The Bethlehem meeting began the fourth Sunday in August. The pastor was assisted by Rev. W. P. Sandifer, of Pinola. Brother Sandifer preaches nothing save the blood of Christ for salvation. We continued through Thursday. The visible results were one excluded, four accessions—two by letter and two by baptism. I go from here to Providence for next meeting.

The Copiah Association meets with the Sylvaena church, about five miles west of Beauregard, on Tuesday, the 16th of October. Visitors can get out on gravel road from Hazlehurst, Martinsville, Beauregard or Wesson. We are expecting a good session. We shall expect the editor of The Record and secretaries of our various denominational interests to be present. J. G. GILMORE, Moderator.

### Whenever You Need a General Tonic Take Grove's.

The Old Standard Grove's Tasteless chill Tonic is equally valuable as a General Tonic because it contains the well known tonic properties of QUININE and IRON. It acts on the Liver, Drives out Malaria, Enriches the Blood and Builds up the Whole System. 60 cents.

### A GREAT REVIVAL.


Our revival meeting began at Macedonia church (Lincoln county) Saturday, August 4th, and closed Friday, August 10th.

Rev. C. S. Wroten, of Newton, did the preaching, and he did it well, for 65 new members were added to the church during his six days' work with us.

Sixty of this number came by experience and baptism, and five by letter and restoration.

Not until last Friday did the writer ever witness two preachers baptizing in the same water and at the same time.

Many testified that the meeting was the greatest revival they ever saw. No wonder the people who



**Richmond College**

Richmond College as a corporate name includes two standard co-ordinate colleges, viz: 1. RICHMOND COLLEGE FOR MEN, J. C. METCALF, M. A., LITT. D., DEAN; AND 2. WESTHAMPTON COLLEGE FOR WOMEN, MAY L. KELLER, PH. D., DEAN. Each college has its own campus and institutional life. Colleges located on opposite sides of Westhampton Lake in beautiful suburban park of 290 acres. Illustration shows buildings of men's college only.

One million dollars in new fire-proof buildings. Forty thousand dollar stadium and athletic field. Degrees everywhere recognized as standard. Session begins September 14th. For booklet of views and catalogues address  
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A Junior College for young men and young ladies. Good buildings, economical management, a strengthened faculty, healthful location, good moral environment. Experienced and capable instructors in Piano, Voice, Expression, and Stenography, and Typewriting. The success of the session just closed encourages us to expect the next to be better notwithstanding the war.

WRITE FOR CATALOGUE

BRYAN SIMMONS, President

Newton, Mississippi

## HILLMAN COLLEGE For Young Ladies

Clinton, Miss.

Sixty-fourth session opens Sept. 12th. Don't decide on a college till you have investigated Hillman. Two generations have been educated here and better advantages are offered the third. A religious and educational center. Exceptionally good advantages in the cultural courses. Write now for catalogue.

DR. B. G. LOWREY,  
Field Secretary.

M. P. L. BERRY,  
Vice-President.

witnessed that great revival on the day of Pentecost accused the disciples of being drunk. It was a Pentecostal week with us of Macedonia. Last week a number of us losing ourselves because of the great joy that came to us in seeing visions that we never saw before.

I ask the prayers of every one who reads these few lines, that God will use us to the glorification of His Son Jesus more in the future, and I wish to say that Brother C. S. Wroten is a Lincoln county product and we commend him to all the churches.

M. C. DURR.

### AN OPPORTUNITY TO HELP.

I baptized a poor girl today who has done wrong in the past. She has a little boy five years old. The girl is bright and industrious, and wants to get into a home with some good old woman and do the work for her support, or with some good old man and woman. Her mother died some months since, and she has been coming to Sunday School and church, and the good people of the community believe that she is a genuinely changed girl. Some good old Baptist couple, or some old woman who lives by herself and needs some one to do her work, could do a great work by helping this girl right now. She wants to get into a Baptist home because she is a Baptist. She has a very good common school education and plenty of sense. I am

praying God to help us get her a good home. Any one wishing further information, write to me and I will refer you to the very best people where she lives that correspondence may be had with them. I send this request to the paper because I believe God wants us to help those who need help—help them to help themselves.

E. L. WESSON,

New Albany, Miss.

A man who was continually losing his collar button while dressing, says the American Medical Journal, complained to his wife about it. With an ingenuity born of the use of hairpins, she told him to hold his collar button in his mouth. The next morning she was startled by an unusual commotion.

"What's the matter?" she asked anxiously.

"I've swallowed the collar button," said the man.

"Well," responded his wife, "there's one comfort; for once in your life you know where it is!"

Evangelist D. P. Montgomery, of Greenville, S. C., will aid in a meeting at Clarksdale, beginning the fourth Sunday in September. The tent now used for worship will be used for the meeting. Will the brethren all over the State pray that God's blessings rest upon us?



## News In The Circle

Martin Ball

A very fine meeting had just closed at Newton. The meeting was conducted by Home Board Evangelist H. R. Holcomb and Singer M. J. Babbitt. Twenty-three were baptized and several added by letter.

Pastor I. E. Estes did his own preaching in a meeting in Plainview, Texas, recently held. There were 62 accessions—48 by baptism. The church presented him with a purse of \$300. That sounds good.

Baylor University, Texas, is now in excellent condition. It recently secured \$200,000 through the New York Board, and now has \$500,000 money endowment, and not a dollar indebtedness. That is great.

Mr. J. E. Lambdin, recently graduated from the University of Tennessee, has been chosen as field secretary of the B. Y. P. U. work in Alabama. He begins work early in September. The unions in the State pay \$25 per month to his salary.

Pastor W. D. Wakefield has resigned the care of the Baptist Tabernacle, Louisville, Ky. The resignation to take effect at once. Failing health for several months is assigned as the reason for this step.

Pastor J. H. Sharp, of Sweetwater, Tenn., has just closed a fine meeting with the Rockwell church, Texas, J. M. Hunt, pastor. There were 37 additions—65 by baptism.

The Western Recorder is giving a splendid series of articles from the pen of Roger L. Clark, making known his reasons for leaving the Campbellites and joining the Baptists. He certainly studied and prayed through the subject.

Dr. A. S. Pettie, of Kentucky, furnishes a new name for our Campbellite friends. He calls them the "Children of Water," from their interpretation of John 3:5, "born of water." What next?

Dr. L. E. Barton, of Fayetteville, Ark., recently conducted a meeting with the Philadelphia church, near Jonesboro, Ark., in which there were 38 additions—28 by baptism. This is Dr. Barton's boyhood church.

Dr. W. A. McComb will assist Pastor W. A. Sullivan in a meeting at Belzoni next week. A great time is anticipated. Pastor Sullivan has everything in readiness.

Dr. J. H. Gambrell has just closed a fine meeting with Shady Grove church, Pike county. There were 14 received for baptism. Dr. Gambrell will be in Mississippi until the middle of September. Great crowds wait on his ministry.

Pastor A. F. Beddoe, of Caddo, Texas, recently closed a gracious meeting with his church. The pastor did all the preaching. There were 50 additions by baptism. Mrs. Beddoe led the music, for which she was remunerated well.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

## HOW SHIVAR MINERAL WATER RELIEVES RHEUMATISM.

According to the standard medical books, Rheumatism is not a germ disease, but is the result of imperfect nutrition. The food is either imperfectly digested or imperfectly assimilated. Poisons accumulate and these irritate and inflame the delicate linings of the joints, the heart and other organs. To relieve Rheumatism it is therefore necessary to stop the formation of these poisons and get rid of those already formed.

The celebrated Shivar Mineral Water acts on the stomach and kidneys. It corrects the digestion and washes out the poisons through the kidneys. This is the opinion of physicians who prescribe it. If you suffer from rheumatism, dyspepsia, indigestion, disease of the kidneys, bladder or liver, uric acid poisoning, or any curable conditions due to impure blood, read the following letter then sign it, enclose the amount and mail it. Only two out of a hundred on the average report no benefit.

Shivar Spring,  
Box 18B, Shelton, S. C.  
Gentlemen:

I accept your offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if it fails to benefit my case you agree to refund the price in full upon receipt of the two empty demijohns, which I agree to return within a month.

Name .....  
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NOTE—"I have had the pleasure of serving the little church at Shivar Spring as Pastor for years, and am therefore well acquainted with Mr. Shivar and his associates, whom I gladly commend as honorable business men and worthy of the confidence of the public. I have personally derived great benefit from the use of the Shivar Mineral Water and have knowledge of its beneficial effects in a great number and variety of cases."—Rev. A. McA. Pittman.

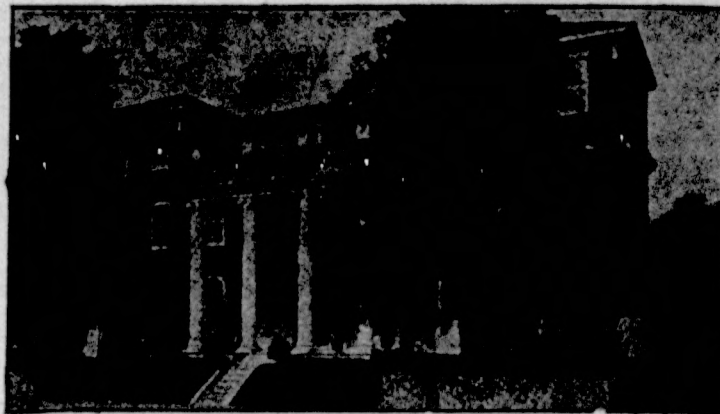
## A GREAT MEETING.

It was my pleasure to be with Pastor W. M. Fore at the historic old Alexandria church, at Slayton, Miss., which begun August 12th and continued eight days. As a result of the meeting we had possibly 40 or more conversions and 38 additions to the church. The interest was deep from the very first service, and grew deeper until the last hour of the meeting. Souls were saved at every service and the people were greatly revived and uplifted.

One noticeable feature of the meeting was the great crowds. Often the day services were overflowed with great crowds and at night there would be from 100 to 300 people on the outside. During the meeting the church decided to enlarge the church building by adding a Sunday School department, such as rooms and auditorium, possibly a hot air heating apparatus, baptistry, etc. A building committee was appointed and also a finance committee with the instructions that these committees get busy so by the last day of the meeting practically \$1,000 was raised for this purpose. The building will be thus enlarged at once.

This is the home of dear Brother H. B. Russum, who for 19 years was the faithful pastor of this church. He and his good wife are loved by all the community and both active and happy.

It was a special pleasure to be with this church and labor with all these good people and enjoy with



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them this spiritual revival. I count it the joy of my life to have been with Brother Fore. I do not know when I have enjoyed being with a man as I have him. He is loved by every one and is very popular among the people. He is a sweet Christian character and is sound in the Baptist faith. He is a wise and consecrated leader of men. May the Lord keep him thus cemented with his loyal flock. When we look back over the one week's work we rejoice because we believe it was done in the spirit and in the name of the Lord. To the good Lord be all the praise and honor.

JAS. H. OAKLEY.  
Whiteville, Tenn.

Alexander Greenleaf Jackson, a pillar of the colored church, was entertaining at dinner the pastor and some of the prominent members. After grace, Alexander began to carve the chicken, and the pastor waxed facetious.

"Brudder Jackson," he asked, smilingly, "do the white folks around you keep chickens?"

Alexander pried loose the second wing. "No, sah," he responded, "dey does not; but dey suttinly tries hard enuff."

Her (sighing): "Oh, I met such a lovely, polite man today."

Him: "Where was that?"

Her: "On the street. I must have been carrying my umbrella carelessly, for he bumped his eye into it. And I said, 'Pardon me,' and he said, 'Don't mention it—I have another eye left.'"

## The Threshing Problem Solved

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## CONSTIPATION

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